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BIBLE MAPS:

OR,

A HISTORICAL AND DESCRIPTIVE ATLAS

OF

SCRIPTURE GEOGRAPHY:

WHEREIN

THE ANCIENT AUTHORITIES ARE VERIFIED AND CORRECTED FROM THE
INFORMATION OF TRAVELLERS AND WRITERS
UP TO THE PRESENT TIME.

BY

WILLIAM HUGHES, F.R.G.S.

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P R E F A C E.

IN an age which has been so prolific as the present in works treating upon every department of Scriptural learning, the production of a new set of 'BIBLE MAPS' may, at first sight, appear to many persons to stand in need of some apology. A little consideration will, however, show those whose first impressions may incline them to think thus, that the best justification of such a work is to be found in the nature of the subject to which it relates—viz., Geography. All science is eminently *progressive* in its nature; every fresh insight into its domains only stimulates the beholder to endeavour to obtain other and more extensive views; every new fact which is acquired is associated with other facts, and serves, with them, to form the groundwork for further investigations, and to open a path to yet wider acquisitions. The world of intelligence is not limited by any impassable ocean, like that on the shores of which Alexander wept to think that there were no more worlds to conquer; and if the adventurer in the regions of science is stayed from further conquests, it is the ocean of *time* which constitutes his limits,—if he sheds tears, it is on account of the bounded nature of his faculties and powers, and not for want of other and more extensive worlds. Attended, however, from age to age by fresh votaries, each, in succession, profiting by the labors of those who have preceded them, science is ever offering to her followers a more fertile domain to labor in, and a richer temple in which they may pay their homage. Nor, among the many divisions of this edifice, are there any which are more indebted for their value to the continual accumulation of ages than that devoted to Geography. Other branches of learning may have sprung into comparative greatness through the exertions of individual genius, or the labors of the critic and historian may seem to have exhausted the resources of centuries, but the progress of Geography must always depend upon the gradual acquisition of facts, and the increased appliance of the powers of observation. As long as the spirit of inquiry prompts man to seek for new truths in reference either to the organic or inorganic parts of creation, and his intelligence leads him to classify and arrange them, Geography will be every day in a more advanced condition than at a preceding period, and will, therefore, require to be constantly displayed in its improved state to those whose disposition inclines them to engage in its pursuit.

This progressive increase in the amount of geographical information is not more perceptible in reference to countries which have become known, or of which the inhabitants have attained to civilisation, within a recent period, than in regard to some of those which have long occupied a conspicuous place in the world's history, and to none more than PALESTINE and other parts of Syria and Western Asia. Syria has, since the earliest records of man, been the scene of events of the deepest interest to humanity; the banners of the nations of the East and the West, of ancient and modern times, have floated over its plains, and the arms of the countless thousands of their warriors glittered upon its hills; it has been successively under the dominion of the Assyrian, the Persian, the Greek, the Roman, the Turk, and the Egyptian; it contains the Promised Land of the Jews, and the Holy Land of the Christian; princes have bent the knee at its shrines, and pilgrims from all parts of the earth hastened, in spite of danger and suffering, to kiss its consecrated ground; the eyes of the civilised world are at present directed towards it; and still every day makes us the more sensible how little we really know, not merely of its natural productions, and of its inhabitants, but even of the actual configuration of its surface, of that which forms the basis of its past and present geography. The little knowledge which we do possess of the Geography of Palestine has been almost solely acquired during the present century, and is now happily constantly increasing in extent and value. The greater facilities which recent times have presented for the passage of Europeans through the country have enabled travellers of ability to apply their powers of research in parts of it which had lain concealed and almost unknown for centuries, and to disinter from among the accumulated dust and ruins of ages the mouldering remains of former greatness and prosperity.

The bearing of these acquisitions of recent and present times upon Biblical Geography is direct and important. As all ancient geography which is of any value to students in modern times consists in the application of descriptions of the *past* to the realities of the *present*, it is necessary, in order that it may possess its full worth, that it should be based upon a knowledge of the actual condition of the country to which it applies. In the absence of this knowledge, the numerous attempts successively made to illustrate the Geography of the Bible have been in too many instances based upon mere *conjectures*, sometimes supported only by vague etymological analogies drawn from the writings of Greek and Roman antiquity, and often showing how little the framers of them really *knew* of Palestine, but which have, in almost all cases, been disproved by the appliance of modern observation. This would have been of comparatively little importance if, as new facts were acquired, they had been constantly made use of, and applied as tests of the worth of preconceived hypotheses. But it has unfortunately happened that, either from the ignorance or carelessness of the greater number of the compilers of 'Scripture Atlases,' a large amount of real and available information has either not yet been applied to the illustration of the geography of the sacred volume, or else it has been mixed up with long-received conjectures in such a manner as to make the ascertained *truth* subservient to the hypothesis, instead of confirming or rejecting the latter according as it corresponded or not with the former. The result has, of course, been to confuse, rather than elucidate, the subject; and the great majority of the maps professing to illustrate the Bible, mostly copied from others of a similar description, and inheriting, in succession, the absurdities and puerile conjectures of former times, present accordingly a mass of confusion in which it is impossible for the inexperienced student to separate the true from the false, or the known from the conjectural.* Even if this were possible, and if the most recent information had been made use of in the illustration of Biblical Geography, still, as the materials for forming it into a correct system are always accumulating, the task of collecting and analysing them would constantly require to be undertaken anew.

It is for the foregoing reasons, then, that we think a collated and improved series of 'BIBLE MAPS' will constitute a useful addition to the library of the Scriptural student, and a valuable companion and guide to every reader of the sacred volume. We have not thought it necessary to dwell here upon the importance which is to be attached to the Geography of the Scriptures, or it would not be difficult to point out how important an influence the physical features of such a country as Palestine must necessarily have exercised over the manners, the feelings, and all that constituted the *national character* of its inhabitants; how they must have formed the imagery of its prophets and poets; and, as the scenes by which its writers were surrounded, and amidst which its people dwelt, how they ought to be present to the mind of the reader of the Bible to render him susceptible of emotions correspondent to those expressed in its pages, and to enable him to understand the transactions which they record. But the Bible is manifestly and admittedly a work which, more perhaps than any other, renders necessary a knowledge of the nature and situation of the places mentioned in it, in order that it may be read with advantage. If any evidence besides the necessity of such a knowledge which must be felt by every reader were required to show the importance of Scripture Geography, it would be found in looking over the list of the names of the learned and able critics and commentators, including Bochart, Calmet, Leclerc, and Michaëlis, who have devoted themselves to its illustration. In this Atlas, and the Memoirs by which it is accompanied, we have endeavoured to embody the most valuable of the results of their labors with such increased information as the discoveries and researches of the present age have placed in our possession. It differs from other works professing to possess a similar character in the following important particulars.

* Any person may be satisfied of the justice of these remarks by merely glancing at any of the Scripture Atlases in common use. Thus, in one or two even of those recently published, we find indicated such localities as 'Deborah's Palm Tree,' 'Abraham's Tent,' 'The Threshing-floor of Boaz,' 'The Tents of Lot after separating from Abraham,' the cities of Sodom, Gomorrah, &c., and numerous absurdities of a similar description, frequently to the *exclusion* of real information, and in all cases without any distinguishing sign by the aid of which the student may discriminate between them and that which is really *known*. The map com-

monly given of the 'Journeys of the Israelites,' which is chiefly based upon the authority of the bygone conjectures of Cabnet, presents a curious example of laborious intricacy and studious difficulties, to say nothing of the physical impossibilities which our present knowledge of the country shows it to involve. A similar remark applies to the plans given of 'Jerusalem and its Environs,' which profess to specify everything, even the form of the streets, and situation of particular dwellings, on a subject upon which we may be said to *know* comparatively *nothing*.

Firstly: It is the chief characteristic of the present Atlas to distinguish throughout between that which is *known* and that which is merely *conjectural*. Nothing is here set down as belonging to the former class which really falls under the denomination of the latter. It is not, we believe, generally known that the greater number of the places mentioned in the Bible which appear in Scripture maps are inserted according to the positions assigned to them by Josephus, Eusebius, or Jerome, during whose lifetime many places in Palestine which have since perished were still in existence, and who have preserved in their writings the distances between them and well-known places. But the positions thus deduced can only be regarded as *approximating* towards accuracy, and as indicating the neighbourhood rather than the actual situation of such places. On the other hand, the discovery, in numerous instances, of ruins which bear to the present day the names of Scriptural localities, in conjunction with other circumstances which leave no doubt with regard to the places of which they are the representatives, enables the geographer to indicate with precision the situation of many places of frequent mention in the Bible. The number of places of this description has been very considerably increased during the last few years, in the course of which the scenes of some of the most interesting transactions of the patriarchal and later Scriptural ages have been, for the first time, visited by Europeans.* Places of the latter class, together with such as have preserved, even in modern times, some share of importance, comprise all the *known* localities of Biblical geography, and are, as such, entitled to a distinction from the rest. We have indicated such throughout this series of maps, by the use of a circular sign, thus, ○; the names now borne by places thus marked may, in most instances, be found in the modern maps appended to the work, or where this was found impracticable, they have been inserted after the ancient in writing of a different character. The doubtful nature of the situations assigned to all places not comprised in the last-mentioned class is pointed out, in the case of towns, by the use of a square sign, thus, □; and in regard to districts, rivers, &c., by the insertion of a note of interrogation after their names. By thus placing before the eye of the student an indication of the amount of authenticity to be attached to the contents of each map, and presenting him, as it were, with an analysis of its construction, we believe that clearer ideas will be conveyed of the difficulties in which some portions of Biblical geography are involved, and of the means employed for their elucidation, and many of the evils usually attendant on the use of ancient maps will be thereby obviated. It is scarcely necessary to state that the foundation upon which all the maps are constructed embodies the latest and most authentic geographical and topographical information which can be collected from the various authorities in reference to Palestine.

Secondly: A strictly chronological arrangement is observed throughout in the delineation of boundaries and the insertion of names of places, so that Scriptural, classical, and modern appellations are not here, as in most works, prepared for the illustration of ancient geography, confusedly mixed together without regard to the period of history to which they relate, but, by paying due regard to the order of time, are so arranged as to present the student with delineations of the actual condition of the countries represented at *successive periods*. The present is, therefore, entitled to be regarded as an historical as well as geographical series of maps, exhibiting the Holy Land, and the surrounding regions, during its successive periods of independence, and its subjection to other powers, and concluding with a map of its condition under the Turkish sway, and another of Egypt,—the country most intimately allied with it in institutions and manners, and which has, in all ages, exercised so important an influence over its destinies.

Thirdly: Since there are many circumstances relating to the physical configuration and other geographical features of a country which cannot well be expressed upon maps on so small a scale as that to which we are restricted, such as the elevation or depression of particular districts, the height of mountains, and similar matters, it has been thought desirable to append to each map a short Memoir embodying such particulars. We are thereby enabled to point out the principal features in which the map differs from those of a similar description hitherto published, and to notice briefly

* Among these may be mentioned the discovery, by Dr. Robinson and the Rev. E. Smith, of the ruins of the ancient Beer-sheba, (still bearing the name of Bir-es-saba,) and many other places of similar interest, in the year 1838, in a journey

undertaken expressly for the illustration of Biblical Geography. *Journal of Royal Geographical Society*, vol. ix. p. 297; and *American Biblical Repository*, 1839, vol. i. part ii.

the reasons for which, on some hypothetical questions of Scriptural geography, conclusions have been adopted which differ from those generally received. To preclude misunderstanding as to their purport, we wish here to state distinctly that it is by no means the object of these 'Memoirs' to supply such information, in reference to the condition of countries or towns, as it would be necessary to insert in a Dictionary or Cyclopædia of the Bible. Details of this kind must be sought by the student in some of the many works expressly bearing this character, and we may refer to the 'Bible Cyclopædia' as one to which the present Atlas will be found peculiarly adapted. The papers accompanying this series of maps are merely to be considered as constituting an Appendix to them of the nature and purpose already described.

Lastly: An Index, compiled with extreme care, embodying the names of all the places inserted in the maps, together with their modern appellations in those instances in which they are known, and showing the latitude and longitude of each place, with a reference to the map in which it may be found, is appended to this Atlas. This Index comprehends the names of all those places mentioned in the Bible to which positions can be assigned with accuracy sufficient to warrant their insertion upon a map; those, therefore, which are not found in it must be regarded as *intentionally* omitted, as it appears to us desirable in the present imperfect state of our knowledge of Palestine, rather to confess our ignorance than to mislead the student by an appearance of accuracy unwarranted by fact. The modern names are in Italic characters, as *Nablús*, and it will be seen that they are inserted both after the ancient names and also in their proper alphabetical order in the first column of the Index, so that a reference either to the Scriptural or modern name of a place will enable any one to find it immediately upon the map. In some cases the classical are also added to the Scriptural names of places, from which they are distinguished by being enclosed within a parenthesis, thus (Neapolis). In instances of the names of districts or extensive tracts of country, the latitude and longitude given are those of the principal town which they contained, and in ranges of mountains, that of their highest summit. In such names as do not possess a distinguishing feature of this kind, the centre of the space to which they apply has been taken, as affording the most convenient point for reference, except in regard to rivers, of which the latitude and longitude of the sources (if contained within the map) are given. Where we have shown the different positions which have been assigned to a place by various Biblical critics, the situation of each of them is in most cases pointed out by the Index.

We trust that these distinguishing features of this Atlas will be found to give to the work a value which will render it better qualified than any Scriptural Atlas hitherto published to become a really useful *Geographical guide* to all classes of readers of the Bible.

EXPLANATORY MEMOIRS

ON

THE MAPS.





ARMENIA,
MESOPOTAMIA, SYRIA,
AND THE ADJACENT COUNTRIES

in the time of the Parthians

BY W. H. CHURCH'S
Scale of English Miles
0 50 100 150 200

Places of which the sites are uncertain are indicated
thus: a Modern name is written thus: *rich*

Longitude East

From Greenwich

I.

ARMENIA, MESOPOTAMIA, SYRIA, &c., IN THE TIME OF THE PATRIARCHS.

IN commencing our series with the present Map, we have deviated from the usual practice by the omission of a Map of part of the Old World, professing to show 'The primitive settlements of the Descendants of Noah,' that is, to assign a locality to each of the tribes or nations supposed to have been originated by the primeval fathers who are mentioned in the tenth chapter of Genesis. In so doing we are far from wishing to undervalue the learned researches which have been entered upon in reference to this subject, or to question the probabilities which attach to many of their conclusions: but the results, whether correct or not, are not of a nature to be usefully exhibited in a map, which in this case involves the error of exhibiting as simultaneous, events which could only have been gradual in their progress, and some of which must have taken place at very distant intervals of time. The most probable of the conclusions arrived at appear to be,—that the descendants of Japheth were the original colonisers of the whole of Europe, and the northern and central regions of Asia; the names of Gomer, Magog, Madai, Javan, and Tiras, being supposed to be traced in the Cimmerians, the Mongols, the Medes, (or, according to some, the Macedonians,) the Ionians, and the Thracians; and Tubal and Meshech being found in various Seythian and Tartar tribes:—that the descendants of Shem became the possessors of the southern and eastern parts of Asia, where the names of Elam, Asshur, Arphaxad, Lud, and Aram, are respectively appropriated to Elymais (part of ancient Persia), Assyria, Chaldæ (the original country of the Hebrews), Lydia, and Syria:—and that Ham and his descendants colonised Africa and Arabia, the name of Cush being appropriated at different times to various parts of the country lying between Khuzistán on the Persian Gulf, and the African Ethiopia, to the south of Egypt; Mizraim being applied to Egypt, Phut to Northern Lybia, and Canaan to the original possessors of the countries of Palestine and Phœnicia.* Without dwelling further on topics so obscure, we proceed to notice one or two points in reference to the geography of the countries exhibited in the Map which forms the commencement of our series.

The country of Armenia constitutes an extensive table-land, which supports the numerous lofty chains of mountains by which it is crossed, and which is itself from 6000 to 7000 feet above the sea; it contains in the elevated valleys between its mountains the sources of the largest rivers of Western Asia, which flow from it on all sides in different directions. The modern town of Erz-rúm (lat. 39° 55', long. 41° 10') has been recently determined to have an elevation of 6100, and the lake of Van of 5470 feet, above the level of the Black Sea.† The loftiest summit in Armenia is that of Ararat, consisting of two peaks, both of which rise into the regions of perpetual snow, and are separated by a wide chasm: the highest of them is 17,260 feet above the sea. Armenia is connected on the south by mountainous districts of considerable elevation with the great plain of Mesopotamia, the descent to which from the mountain region is in some places rapid and abrupt. Recent investigations have shown that considerable changes, owing to the operation of natural causes, are constantly taking place in the districts at the head of the Persian Gulf; the Euphrates, Tigris, and other rivers flowing into it, carrying down from the higher regions, and depositing at their mouths, vast quantities of sediment, and thus continually enlarging the extent of the lower part of the region through which they flow.‡

* Hale's *New Analysis of Chronology*; Heming's *Inquiry into the Progressive Colonisation of the Earth*; and the works of Bochart, Calmet, Mede, Sir W. Jones, and others.

† *Notes on a Tour through part of Kúrdistán*, by James Brant, Esq., Her Majesty's Vice-Consul at Erz-rúm, in 1838;—*Athenæum*, No. 631. In the course of this journey, in which Mr. Brant was accompanied by Mr. A. G. Glascott, R.N., it was ascertained that the Lake Van extends nearly thirty miles further to the north-east than it had been repre-

sented as doing in any map hitherto published.

‡ *Researches in Assyria, Babylonia, and Chaldæa, forming part of the Labours of the Euphrates Expedition*, by W. Ainsworth, Esq., pp. 108—147. Mr. Ainsworth informs us that in the months of December and January, in the latter of which the waters of the Euphrates are most loaded with mud, he found the quantity of sediment mechanically suspended in them to be equal to one-eightieth part of the bulk of the fluid.

As these causes must have been in operation in all ages, it appears probable that at the time to which the Map refers the gulf extended beyond its present limits, as far northward as the dotted line marked on the Map. We have necessarily delineated the lower courses of these rivers as they are at the present day, although it appears unquestionable that many alterations have been effected in the direction of their channels. The Tigris and Euphrates formerly kept distinct courses to the gulf, and did not become united in a single stream until after the time of Alexander the Great.

The positions assigned in this Map to the cities founded by Nimrod and Asshur, in the land of Shinar and in Assyria, are those which have been regarded by most Biblical critics as possessing the greatest share of probability, with the exception of Erech, for the ascertained site of which we are indebted to very recent inquirers. The late 'Euphrates Expedition' passed by, on the west, a gigantic mound, called by the Arabs Irák, Irká, or Senkerah, which is described as towering in superior magnitude above those which surround it. This mound almost unquestionably marks the site of the Erech of the early Scriptures, and on account of the interest thus attaching to it, as well as for the sake of the striking picture which it presents of the present aspect of the country in which it is situated, we may be excused for quoting a remark of Mr. Ainsworth's upon it and similar remains in the same region. He observes that 'no monuments in Babylonia and Chaldæa appear to be more valid regarding the antiquity and Assyrian origin of sites, than the lofty artificial mounds of which the present degenerate hordes of the tent and the spear relate so many fabulous tales, but which almost everywhere present themselves, when there are also other strong grounds of presumption of an Assyrian or Chaldæo-Babylonian origin. These colossal piles are found domineering over the dreary waste, to the uniformity of which they offer a striking contrast; being visible at great distances, and although thrown by the *shrâb* or mirage into strange and contorted shapes, yet they always appear, when seen upon the verge of the horizon, as if possessing colossal dimensions, and produce an effect, in point of grandeur and magnificence, which cannot be imagined in any other situation.'

* *Researches in Assyria*, pp. 125, 126.

CANAAN,

IN THE

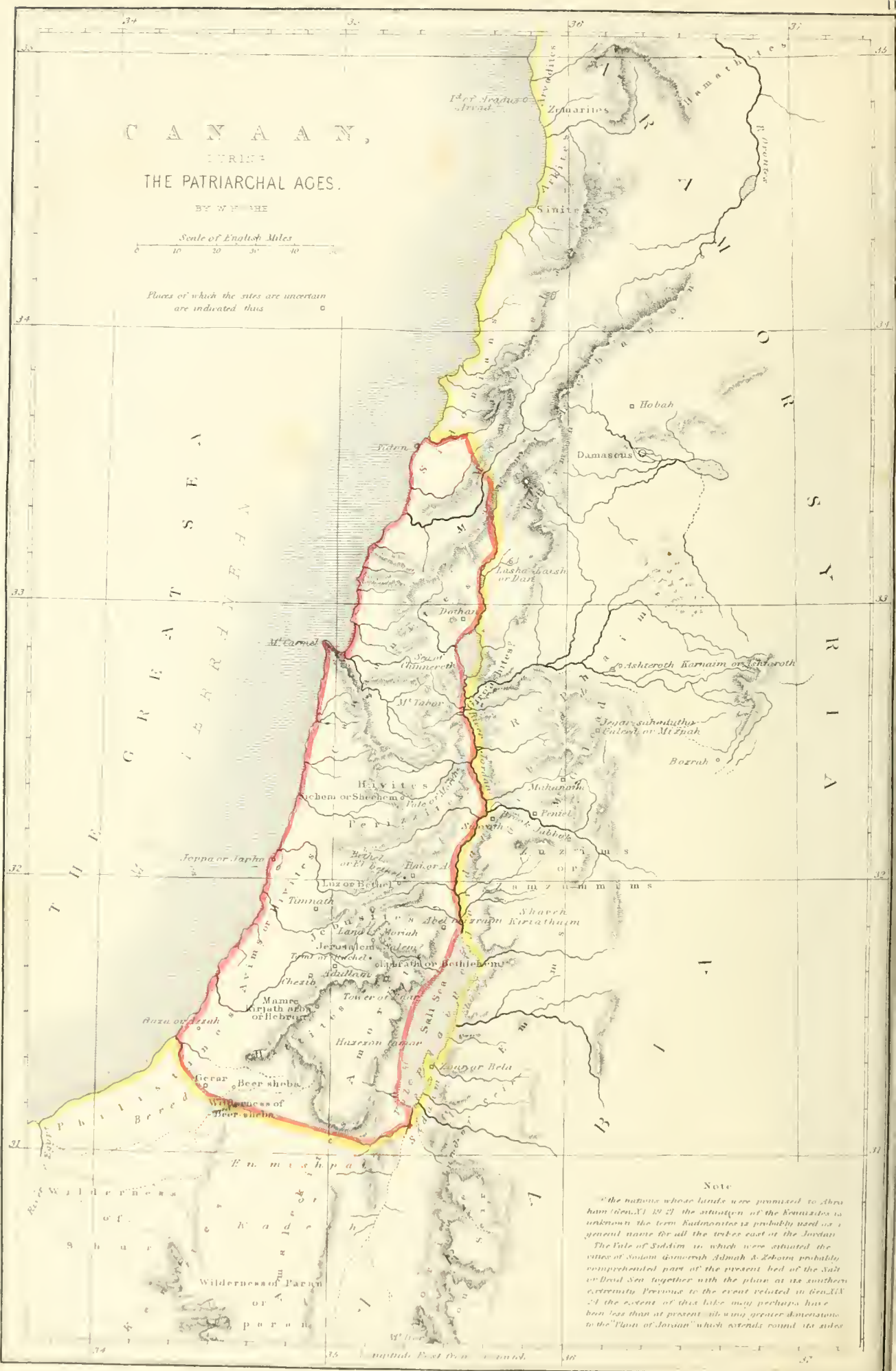
THE PATRIARCHAL AGES.

BY W. M. M. M.

Scale of English Miles

0 10 20 30 40

Places of which the sites are uncertain are indicated thus



Note

The nations whose lands were promised to Abraham (Gen. XI. 12-14) the situation of the Kinnizites is unknown the term Kinnizites is probably used as a general name for all the tribes east of the Jordan. The Vale of Siddim in which were situated the cities of Sodom Gomorrah Admah & Zeboim probably comprehended part of the present bed of the Salt or Dead Sea together with the plain at its southern extremity. Previous to the event related in Gen. XIV. 24 the extent of this lake may perhaps have been less than at present although greater dimensions to the "Plain of Jordan" which extends round the sides

II.

CANAAN, DURING THE PATRIARCHAL AGES.

OF the few localities which we are justified in indicating upon a map of Palestine at the early period to which this refers, there are none which seem to require any explanation beyond that afforded by the Map itself. But it will constitute a useful addition to the maps of Palestine contained in the series, if we take this opportunity of surveying briefly the most striking of the general physical characteristics of the country.

A glance at the Map renders it evident that all the mountains which traverse Palestine on both sides of the Jordan are branches of the two parallel chains, in its northern part, which bear the name of the mountains of Lebanon, or Mount Lebanon. The western of these ranges, which bore in classical geography the name of Libanus, traverses a great part of the length of Syria, at a distance from the coast, in its northern parts, of about twenty-five miles, but which diminishes further south to about half that breadth: it may be looked upon as an offset from the great range of Taurus in Asia Minor, although partially divided from it by the opening which occurs at the mouth of the River Orontes, (see Pl. V.) The highest portion of Libanus appears to be that lying between the parallels of 34° and $34^{\circ} 30'$, where it is probably not much below 10,000 feet. The eastern range, distinguished as Anti-Libanus, which constitutes a part of the same mountain-system, has a less average elevation than the western chain, perhaps not exceeding 9000 feet; but it contains one summit higher than any other in the whole system, or indeed in all Syria. This is the Scriptural Mount Hermon, called by the modern natives *Jebel Es-sheikh*, or 'Old Man's Mountain,' from a fanciful resemblance between its summit, covered with eternal snow, which sometimes lies in lengthened streaks upon its sloping ridges and the hoary head and beard of a venerable sheikh. The height of *Jebel Es-sheikh* has not been ascertained; but, from the circumstance of its being covered throughout the year with deep snow, it is probably not less than between 11,000 and 12,000 feet. None of the other Mountains in Palestine rise to a height at all comparable to that attained by the summits of Lebanon, the eastern range of which, after dividing about latitude $34^{\circ} 40'$ and enclosing the commencing portion of the River Jordan, spreads out on each side of that river into elevated plains, divided from one another by numerous valleys, and diversified by various minor elevations which rise upon them. These high grounds extend on the east and west up to the valley in which the River Jordan and the Dead Sea are situated, forming on each side of it a continuous chain of hills, or rather cliffs. From the shores of the Mediterranean, the country gradually rises towards the central portion of the regions between that sea and the valley of Jordan, the ground on which Jerusalem stands being elevated 2640, and Bethlehem 2528 feet *above* the Mediterranean; and the country eastward of the Jordan is similarly elevated, Jeraish (Pl. XI.) being 2000 feet *above* the same level. At the southern end of the Dead Sea, these high plains on each side approach more to the character of continuous chains, and are prolonged to the south in the mountains of Seir, which extend to the eastern arm of the Red Sea, or Gulf of 'Akabah, enclosing on either side the valley of El 'Arabah. (See Plates III. and XII.)

The next most important features of Palestine are the River Jordan and the lakes with which it is connected. The valley in which this river flows is narrow in its commencing portion, but widens into a fertile plain as it approaches the Bahr-el-Hüle (the Waters of Merom of Scripture). From thence to the sea of Chinnereth it flows in a narrow valley, which is continued round each side of the last-mentioned body of water. That portion of the valley of the Jordan which extends from thence to the Salt or Dead Sea is about five miles broad in its northern part, but grows wider as it advances southward, where it forms on the west the valley of Jericho. The river itself flows in a narrower and lower valley, which is about three-quarters of a mile broad, and considerably below the general level of the plain or upper valley, to which its appearance offers a striking contrast; the lower parts being covered with trees and luxuriant herbage, while the plain above it is in general a parched desert. The soil of the whole valley is sandy, and not naturally fertile. The descent to the

actual banks of the river, in that part of the valley distinguished as the vale of Jericho, is made by three successive ledges or terraces, each from eight to ten feet in depth, which seem to mark the limits to which its waters have at different times reached in its annual inundations: the first of these banks is there about a mile and a half from the river; the second at about half that distance. The width of the stream varies at different seasons of the year from thirty to one hundred yards, and when swollen by the winter rains it is deep and rapid; its water, although muddy and discoloured by the soil through which it passes, is very nearly fresh, and perfectly wholesome.

The most remarkable characteristic of the valley of the Jordan is its great depression, not merely in reference to the country to the east and west of it, but even in reference to the Mediterranean Sea. According to the observation of Mr. Russegger, the village of Riehah, in the valley of Jericho, is 774 feet, and the bathing-place of the pilgrims in the Jordan, a few miles to the south-east of the same point (see Pl. XI.) 1269 feet, *below* the level of the Mediterranean. The descent towards the valley of the country on each side of it, which, as already observed, is considerably *above* the same level, is therefore exceedingly rapid. The valley is continued round each side of the Dead Sea, and widens into an extensive plain at its southern extremity.

We shall take a subsequent opportunity of noticing the present condition of the Dead Sea and the other lakes connected with the Jordan; but during a portion of the period to which this Map relates, the chief of them must have presented an appearance considerably different from that which it now exhibits. We have, in a note inserted on the Map, expressed it as our opinion, that previous to the destruction of Sodom and Gomorrah the Dead Sea was of less extent than at present, and that the valley around its sides, and at its southern end, constituted the vale of Siddim, and the district in which the 'cities of the plain' were situated. It may perhaps be objected to this explanation, that as the waters poured by the Jordan into the Dead Sea are carried off by evaporation from its surface, if this were ever of smaller extent, it would not have been sufficient to cause the removal of the same amount of water. But it is probable that the catastrophe alluded to was attended by a considerable depression of the district *below its former level*, which would give an increased slope to the valley of the Jordan, and a greater fall or declivity to the bed of the river, and thus cause it to discharge a greater quantity of water in any given period than it did in the same amount of time previously to the event alluded to; so that the smaller ancient bed of the Dead Sea might have served the same purpose as the larger one at a subsequent period. This supposition of the destruction of the Plain of the Jordan being attended with a *lowering* of the region, corresponds with the most probable of the explanations given of the agencies employed in effecting the catastrophe.

The numerous smaller streams of which the courses are indicated upon the map at once give to Palestine the appearance of being a well-watered country, a character which it really possesses in a greater degree than most parts of Western Asia. But it must not be supposed that all of these are rivers, or even streams, in the proper sense of the term, since very few of them continue to flow during the whole of the year. By far the greater number are mere winter torrents, whose beds are generally dry during the summer, and even those which preserve at that season a narrow stream of water, present an appearance which strikingly contrasts with that which they bear when swollen by long rains, or by the melting of the winter snows. A similar remark applies to most of the smaller streams marked in the maps of those countries adjacent to Palestine, and indeed in all hilly countries which are much influenced in regard to heat and moisture by the different seasons of the year.



In Isaiah XLIII, 3, and Jer. II, 18, the term 'Sihor' appears to denote the Nile, but in other places to refer to the same stream as the River of Egypt on the southwestern frontiers of Palestine.

Note
The Route of the Israelites is indicated thus.
The direction is shown by the arrows.
Those parts of the Route and those Stations only are inserted which can be determined with some degree of probability; those to which a note of interrogation (?) is attached are merely placed in accordance with the apparent indications of the Scriptural narrative.
The date of the Stations mentioned Num. XXIII, 34, as occupied during the interval between the Israelites leaving Kadesh-barnea or Hadesah (Num. XIV, 25) & their return is it seems after 35 years. Num. XVI, 1 are, with the exception of Esau's abode, entirely unknown. They are believed to have wandered during this time in the deserts of El Fih of the Wanderings!

The dotted line, thus, indicates the course of the winter torrents.
Modern names are written thus.
Jabal Kadesh, Hara, Jfs. Sacherne and M. sec. and Sihor are respectively 891, 7198, and 6100 feet above the level of the sea.

Scale of English Miles.
0 10 20 30 40 50

BY W. H. B. F.

JOURNALS OF THE ISRAELITES 1400 EGYPT TO CANAAN

III.

JOURNEYS OF THE ISRAELITES FROM EGYPT TO CANAAN.

THE various questions involved in the subject which this Map is intended to illustrate have been so often and at such length discussed by Biblical commentators, as to leave little room for anything new to be said upon them, except in so far as the recent information supplied by travellers in the countries to which it relates serves in some cases to substitute fact for that which had hitherto been conjecture. To enter into these discussions here would occupy far more space than can be allotted to such a purpose, even were it not foreign to the object of these papers. The Map itself embodies the conclusions which, after a careful consideration of the arguments and opinions of the various writers on the subject, we have adopted as at once the most simple and the most probable. To prevent the many differences which it presents from others bearing a similar title from embarrassing the student, we shall here trace briefly those parts of the route of the Israelites which it indicates.

Although the 'Land of Goshen,' alike the scene of the prosperity and sufferings of the Hebrews, is universally admitted to have been the district bordering on the eastern arm of the River Nile, yet, as there are no existing indications as to the portion of this land in which the city of Rameses was situated, the point from which the journey commenced has been variously placed. The position which we have assigned to it, in the neighbourhood of the *Birket-el-Hudj* (or Pilgrim's Pool), agrees with that at which, in modern times, the great caravan of pilgrims to Mecca annually assembles and makes its final arrangement for its departure. The route thence to Etham is supposed to have corresponded with that taken by the same caravan: the intermediate station, Succoth, of which the position is entirely unknown, being probably about a day's journey from the commencing point towards the head of the Red Sea. There is little doubt of Etham being represented by the modern castle of *Ajerûd*, which is one of the stations or halting-places of the caravans. We regard the name Pi-hahiroth (which signifies 'the mouth of the valley' or 'pass') as applying to the narrow strip of land contained between the upper extremity of the Gulf of Suez on the east, and the most northern of the group of hills which approach it on the west.* As no indication exists of the position which Migdol and Baal-zephon may have occupied, their names are of no service in enabling us to form any opinion as to the spot at which the passage of the Red Sea took place; we believe it to have been near the modern town of Suez.

From the opposite shore of the Gulf, the route indicated is that usually taken by travellers from Suez to the Sinai Mountains, and concerning which but little doubt could be entertained, even without the evidence as to the separate stations which existing indications present, as in the well of bitter water at *Howara*, and in the springs and palm-trees of *Wadî Gharendel*. Nothing is known concerning either of the four following stations,—viz., that by the Red Sea, the first encampment in the wilderness of Sin, and those of Dophkah and Alush, which are merely placed at equal distances between Elim and Rephidim. It was at the latter place that the Israelites encountered an opposition to their further progress in the people called Amalekites, and its situation is therefore of some importance, as well for its own sake as from its connexion with the situation of Mount Sinai, to which it was the preceding station. For the views which have led us to identify the mountain from which the law was delivered with that now called Jebel (Mount) Serbal, instead of that which bears the two summits respectively called Mount St. Catherine and Mount Moses, which have long been regarded as the Horeb and Sinai of the sacred narrative, and, as a consequence of this determination, to place Rephidim on the north side of the valley of Feiran, we are indebted to the Notes to the *Pictorial Bible*.† In mentioning the leading arguments which may be urged in favor of these localities, it will be convenient to do so first in reference to Mount Sinai. They are as follow: That it is on all hands admitted

* See the Chart of the Red Sea, from the Survey made by the Officers of the Indian Navy. London, 1836.

† Notes on Exodus xvii. 1, and xix. 2.

that the various valleys and ravines between and around the mountains of St. Catherine and Moses do not correspond with the Scriptural intimations as to Mount Sinai, inasmuch as they present no places on which the tribes of the Israelites could possibly have been encamped 'before the mount' during the delivery of the law,*—while the broad open valleys at the base of Mount Serbal are fully calculated to answer such a purpose. *That* Mount Serbal was necessarily the first great mountain to which the Israelites came after passing along the shores of the peninsula, and on that ground alone might reasonably be taken for Sinai, provided it accorded (as it does) with the Scriptural accounts of that mountain. *That* it appears from several passages in the Bible† that the names of Mount Sinai and Mount Paran are applied to the same summit, and, as the valley at the base of Mount Serbal bears the name of *Feiran* or *Faran*, the analogy of name is in favor of that mountain being regarded as Mount Paran, and therefore of its being also Mount Sinai. *That* previously to the sixth century Mount Serbal appears to have been regarded both by pilgrims and by the inhabitants of the peninsula as the true Mount Sinai, as is evinced by the caverns formed in it, and by the inscriptions which cover them and the sides of the valleys leading to and near its summit, and therefore the more ancient tradition is deserving of regard rather than the later one which relates to Jebel Músa.‡ If the above arguments be deserving of attention, it will follow that Rephidim cannot be represented by the place in which the inhabitants of the convent of Mount Sinai, and the neighbouring Arabs, point out a rock as that from which the water flowed miraculously when struck by Moses. That the appearance of this rock,—an insulated block of granite about twelve feet high, of an irregular shape, approaching to a cube, and containing about twenty apertures or fissures upon its surface,—at once renders it evident that the tale respecting it is an imposition, is admitted by the most intelligent travellers.§ Its situation, in the narrow valley of *El Ledja*, between the peaks of St. Catherine and Músa, among the highest summits in the peninsula, is the most unlikely which could have been chosen to represent the site of Rephidim, since water is naturally found there in abundance in every direction; whereas at the position assigned to Rephidim in our Map, and for some distance before arriving at the valley of Feiran, it is exceedingly scarce. The chief argument in favor of the position which we have adopted is, however, derived from a passage quoted by Burckhardt from the Egyptian historian Makrizi,|| from which it appears that the Valley of Feiran and a town of the same name, of which the ruins are still visible, were anciently possessed by the Amalekites. Their occupation of this valley, which is one of the finest and best-watered districts in the whole peninsula, of course rendered necessary the extraordinary supply of water to the Israelites, and intercepted the further progress of the latter people towards the Sinai Mountains until after the victory which they gained over their enemies. (Exod. xvii. 8, 13.) We believe these positions will be found in strict accordance with circumstances narrated by the sacred historian. We regard the name of Horeb as applying to the whole mountain region in which Mount Sinai is situated, and not to any summit in particular.

The direction in which we have indicated the course of the Israelites after leaving Sinai is through *Wadé Saffran*,¶ the only opening in the Mountains of El Tyh, which bound the peninsula on the north, and thence to Kadesh-barnea (Numb. xiii. 26; Deut. i. 2, 19), from which place they dispatched the spies to examine the land. As any position which may be assigned to Kadesh-barnea is perfectly conjectural, it seems unnecessary to specify here our reasons for placing it considerably to the south of the site usually assigned to it, and for identifying it with the Kadesh of Numbers xx. 1, otherwise than the close accordance with the Scriptural narrative which the position chosen in the Map exhibits. Being on the frontier between the Deserts of Paran and Zin, Kadesh-barnea or Kadesh might be said to be equally in either of those regions; and that it must have occupied a position near that which we have assigned to it, is evinced by the recent discovery, a few miles to the north, of a steep pass called *Súfah*, over a broad surface

* Burckhardt's *Travels in Syria*, p. 573, &c.; Carne's *Letters from the East*, p. 194; Lindsay's *Letters from Egypt, Edom, and the Holy Land*, vol. i. p. 534, *et seq.*

† Deut. xxxiii. 2.; Habak. iii. 3.

‡ *Travels in Syria*, p. 608. The arguments against Mount Sinai being represented by either Mount St. Catherine or

Jebel Músa are also clearly stated by the author of *The Modern Traveller,—Arabia*, p. 178. *et seq.*

§ *Travels in Syria*, p. 578.

|| *Ibid.*, p. 617.

¶ See Map, Pl. XII.

of shelving rock, which has an elevation of 1000 or 2000 feet, and undoubtedly represents the Zephath or Hormah where the Israelites were driven back on attempting to enter the Promised Land (Numb. xiv. 45; Judges i. 17), and were afterwards attacked by the king of Arad (Numb. xxi. 1), as well as that of a conical hill some miles to the N.N.W. of this pass which still bears the name of Tel Arad, and probably marks the site of the ancient town.*

From Kadesh-barnea the thirty-eight years' wandering of the Israelites commenced, nor is it until long after their leaving it that any traces can be found of the direction which they pursued. The circumstances in which they were placed accord with the modern name of El Tyh, (signifying 'of the wandering,') given to all the region extending from the Peninsula of Sinai northward to the Mediterranean, and eastward to the Mountains of Seir, rendering it probable that during this period they wandered to and fro through all that district, frequently perhaps in the course of the thirty-eight years returning to those places at which experience had taught them that pasture might be found for their numerous flocks. We have therefore not attempted to indicate any of the stations specified (Numb. xxxiii. 19-35) between Rithmah and Ezion-geber. Rithmah appears, from a careful comparison of Numbers xii. 16; xiii. 3, 26; and xxxiii. 18, to apply to the same station as Kadesh-barnea, being perhaps the name of the district in which the latter was situated, and Ezion-geber is well known to have been situated at the head of the eastern arm of the Red Sea.

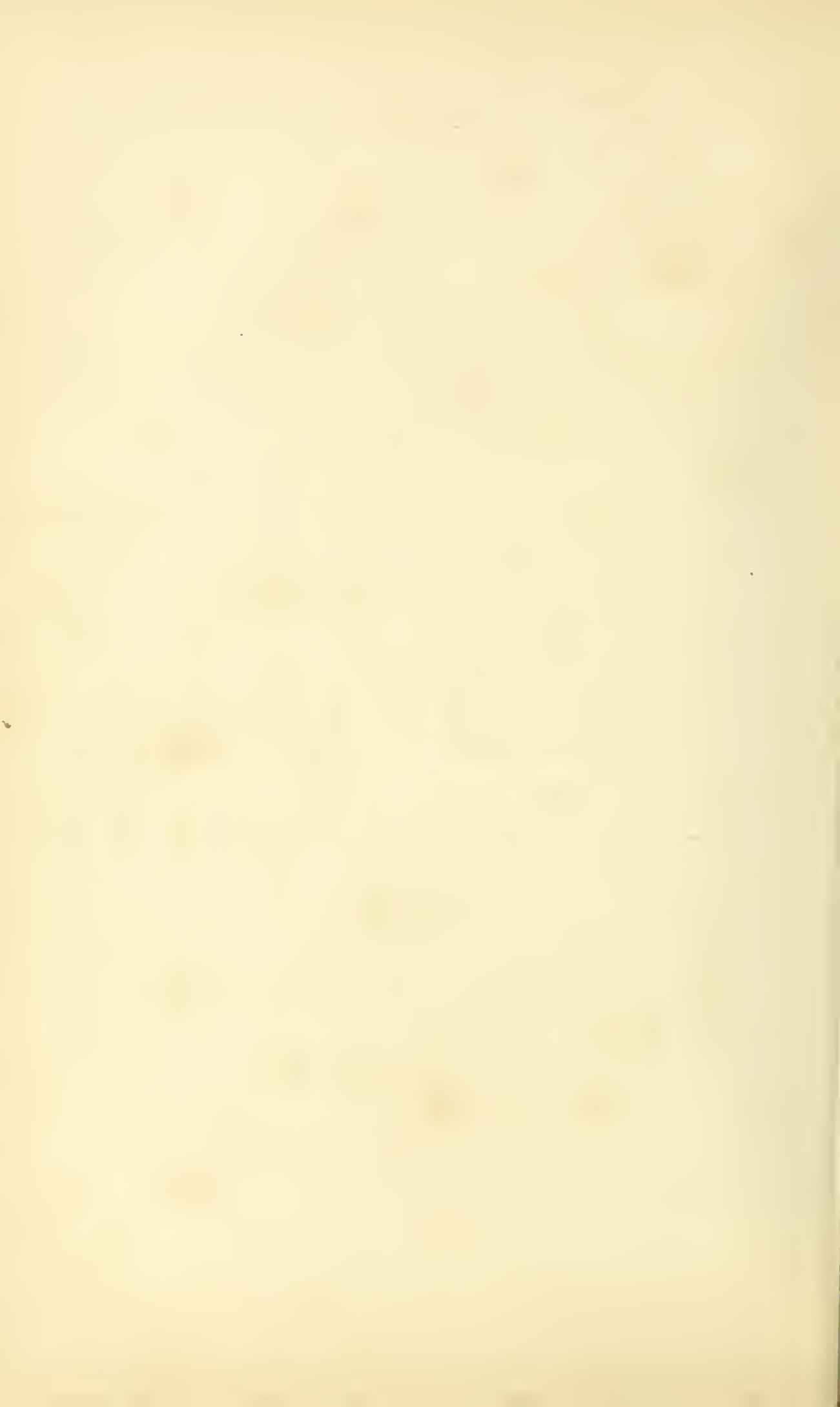
From Ezion-geber their route was northward up the Valley of El 'Arabah, which corresponds to the Wilderness of Zin of the Bible, until they again reached Kadesh. (Numb. xx. 1.) While here, meeting with opposition from the Canaanites to their further progress northward, they requested the king of Edom to allow of their passing through his dominions (xx. 16); and Colonel Leake conjectures with much probability that the Valley of Ghuweir, which crosses the Mountains of Seir a little to the south of the position we have chosen for Kadesh, and is the only opening in them which could be easily traversed by so numerous a force, was the road through which they desired to pass.† On the refusal of this request, they were under the necessity of turning southward down the Wilderness of Zin, passing Mount Hor, 'by the way of the Red Sea,' and rounding the southern extremity of the Mountains of Seir before they could turn to the north, in order to compass, and thereby avoid, the Land of Edom, (Numb. xxi. 4; Dent. ii. 3.) The Map itself renders this part of the journey, as well as the remaining portion across the Brook Zered and the River Arnon to the Plains of Moab, by the Jordan, sufficiently evident to render any explanation of it unnecessary.

We may observe in conclusion, that all those portions of the route of the Israelites which we have attempted to delineate in the map are such as a people circumstanced as they were would have been most likely to pursue. The country through which they had to pass does not, indeed, offer much choice in this respect. Thus it is observed by Dr. Robinson, 'that the Israelites must have approached Palestine through the Wadî-el-'Arabah, is a *necessary* conclusion from the mountainous character of the district on the west of that valley, through which no road has ever passed.'‡ The roads across the desert, being, in fact, necessarily marked out by the localities where it is possible to obtain a supply of water, are in almost all cases the same in modern that they were in ancient times, and in all Oriental countries the springs and wells offer stronger evidence of such correspondence than a casual inquirer might at first imagine. The differences between the hypotheses framed on the subject on the present Map have chiefly arisen from the almost entire want, until very recently, of correct information in regard to the nature and physical features of the countries which it delineates. Now that this want is supplied, much of the previous doubt, at least in reference to those parts of the journey which had a strictly *definite* object, is cleared up; and it is only those parts that we have attempted to indicate.

* *Journal of Travels in Palestine, &c.*, by the Rev. E. Robinson, and the Rev. E. Smith, in *Journal of Royal Geographical Society*, vol. ix., p. 299.

† Burckhardt's *Travels in Syria*, p. 15, Preface.

‡ *Journal of Royal Geographical Society*, vol. ix., p. 306





CANAAN

THE TRIBES

Scale of English Miles

Places of which the sites are uncertain are indicated thus 
Modern names are written thus  Sufar



Note: The country included within the southwest boundary of Canaan appears to have been used in common as a pasturing place for the southern tribes

IV.

CANAAH, AS DIVIDED AMONG THE TRIBES.

THIS Map does not require any further explanation than is afforded by the different signs employed to denote the various places which it contains. From them it will be seen that the positions assigned to comparatively few of these places can be regarded as certain, and that no traces have yet been found to mark the spots which were occupied by Kedesh-Naphtali, Golan, Bezer, Jezreel, Megiddo, Tirzah, Shunem, and many other places of importance in the Jewish history, or the scenes of transactions interesting to the reader of the Bible. When, however, the changes, both physical and political, to which Palestine has for so many ages been subject, are duly considered, surprise will rather be felt that so many of the remains and appellations of antiquity should have survived the wreck of ages and been preserved to the present day, than that so great a number should have perished; and more especially when we take into account the probability that a further acquaintance with the topography of the country would bring to our knowledge the existence of many remains which have hitherto been undiscovered. This probability is strengthened by the fact that many most valuable contributions to Scriptural Geography have been made by some of the most recent travellers in the Holy Land, and we have been thus enabled to embody in this and the other maps of Palestine contained in this Atlas a great amount of information which has not appeared in any similar work. For most of this we are indebted to Dr. Robinson and the Rev. E. Smith, whom we have already mentioned as having discovered, in the year 1838, the remains of the patriarchal Beer-sheba in a valley still bearing the same name. Near the watercourse they found two circular wells of fine water, more than forty feet in depth, surrounded with drinking-troughs of stone for the use of camels and flocks, such as were doubtless used for the flocks and herds which in old times fed on the adjacent hills. On the higher ground to the north of the walls are low hills strewed with the ruins of former habitations, of which the foundations may be distinctly traced. These ruins extend over a space half a mile long by a quarter of a mile broad.*

These travellers also visited the sites of Eglon (still called 'Ajlán), Beth-tappuah (now *Taffúh*), Ekron (now a large village called 'Akir, where 'nothing of antiquity remains'), Anathoth (*Anáthah*), Gibeah (*Jebe'*), Michmash (*Mukhmás*), Gibeon (*Jib*), Beth-horon (*Beit-úr*), Bethel (*Beit-ín*), and Shiloh (*Seilúm*), scarcely any of which were hitherto known to Europeans. From a village where they lodged, the sheikh also pointed out to them places which bear in Arabic names corresponding to Zorah, Timnath, Beth-shemesh, Sochoh, and others.† Another interesting discovery by the same gentleman was that of the ancient En-gedi, so conspicuous in the history of David, in a place yet called 'Ain Jiddí, near the southern extremity of the Dead Sea, which is overhung by the summit of a precipitous cliff reaching at least 1500 feet in height.‡ The remains of Ziph, Carmel, and Maon, places not less interesting than that last-mentioned, are also still in existence, the two former of them bearing the names of *Dhahrat el Zíf* and *Karmel*; these were passed by Messrs. Robinson and Smith, and had also been seen a few weeks previously by the Count de Bertou,§ to whom we are indebted for some valuable observations upon the physical geography of the countries round the southern end of the Dead Sea.

When the discoveries and observations of the above-named travellers shall have been laid before the public, as we have reason to expect they soon will be, in a more detailed form than that in which they have hitherto appeared, we shall be in possession of materials for the still further improvement of Biblical Geography. We believe, however, that the use which even at present we have been enabled to make of them will be found to impart considerable value to the present series of Maps.

* *Journal of Royal Geographical Society*, p. 297.

† *Ibid.*, 302, 308.

‡ *American Biblical Repository*, vol. i., part ii. p. 418.

§ 'Notes on a Journey from Jerusalem to 'Akabah and back by Petra, in April, 1838,'—*Journal of Royal Geographical Society*, vol ix., p. 277.



M I N O R

M E S O P O T A M I A

H A M A T H

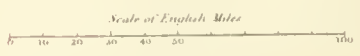
Z O B A H

S Y R I A

SYRIA;

THE DOMINIONS OF
DAVID AND SOLOMON

BY W. H. WHELES



- Boundary of the Dominions of David and Solomon
- Boundary of Judah and Israel
- Towns of which the sites are uncertain, thus

Longitude East from Greenwich

V.

SYRIA, SHOWING THE DOMINIONS OF DAVID AND SOLOMON.

IN the wide extent of the Hebrew territories during the period to which this Map refers, we behold the fulfilment of the promise originally made to Abraham, that his posterity should possess the land 'from the River of Egypt unto the great river, the River Euphrates.' (Gen. xv. 18.) This portion of time constituted, as well geographically as politically, a distinct period in the history of the Hebrew people. Hitherto we have chiefly read of them in connexion either with those of the original inhabitants of Canaan who retained their possessions in the land, or with the nations immediately bordering on their territories; but henceforth we find them engaged in various relations, military or commercial, with the people of more distant countries, and the object of the curiosity and attention of the princes of remoter regions. Many names are thus brought for the first time under the notice of the reader of the Bible.

It is difficult to form any decisive opinion upon the relative situation and extent of the various small states into which Syria seems at this time to have been divided. The most powerful of the Syrian kingdoms in the time of David appears to have been that of Zobah, to which those of Syria-damascus, Beth-rehob, Maachah, and Ish-tob, were probably tributary. We have adopted a conjecture of the Editor of the *Pictorial Bible*,* that the capital of this state may have been the same city as the Hobah of Abraham's history, mentioned as being on the left-hand, or north, of Damascus. The kingdom of Hamath, which adjoined it on the north-west, appears also to have at some period extended to the frontiers of Canaan, since the expression 'the entrance of Hamath' is evidently used to denote the extreme northern extent of the Hebrew territory. (Numb. xxxiv. 8.) From the subsequent combination of the names of these states into Hamath-zobah, (2 Chron. viii. 3.) it may be conjectured that they afterwards became united. It is on the authority of the Arabic version of the Bible that Betah and Berothai, (called in 1 Chronicles xviii. 8, Tibhath and Chun,) cities belonging to the king of Zobah, are identified with Emesa and B'albek:—the former of these is the modern town of Homs, and the latter, long celebrated for its beautiful remains of a Temple of the Sun and other buildings, is conjectured to be the same city as the Baalath which was built by Solomon. (1 Kings ix. 18.)

Another city, founded by the same monarch, to which we may appropriately direct attention here, is the celebrated Palmyra, which is universally admitted to be the Scriptural 'Tadmor in the Wilderness,' the name by which it is alone known to the Arabs of the present day. Its situation in a small oasis of the desert, abundantly supplied with springs of wholesome water, and lying on the great line of route from Babylon westward to Damascus, Tyre, and Sidon, probably rendered it from very early times a place of resort to the caravans which conveyed the produce of the East to Phœnicia and Asia Minor, and to these advantages it owed the commercial greatness to which it afterwards attained, and which made it continue for ages the central emporium of the land trade between Eastern and Western Asia. The usual approach to its modern remains is from the west, through a valley about two miles long, containing the sepulchres of the ancient inhabitants, and at the termination of which thousands of Corinthian pillars of white marble burst upon the sight, standing isolated in the vast and level desert which extends thence to the Euphrates.†

But the most important addition to the Hebrew dominions during this period consisted of the territory of the Edomites, formed by the rocky chain of the Mountains of Seir. The city of Petra, the metropolis of the Edomites, and afterwards of the Nabathæan Arabs, which is embosomed in a valley in these mountains, surrounded by lofty cliffs, and the remains of which, first visited in modern times by Burckhardt, present so many interesting specimens of ancient architecture,‡ is supposed to be the Selah or Joktheel mentioned in Jewish history. (2 Kings xiv. 7.) The chief value of this

* Note on 1 Chronicles xviii. 3.

† *Travels in Egypt*, &c., by the Hon. C. J. Irby and J. Mangles. 1828.

‡ Burckhardt's *Travels in Syria*, p. 421. Laborde's *Journey through Arabia Petrea*, p. 152, *et seq.*

acquisition to the Hebrew nation, and through which it must have exercised considerable influence over their social condition, consisted in its giving them the command of one of the arms of the Red Sea, and of the port of Ezion-geber at its extremity. From this port they made, in conjunction with the Phœnicians, those expeditions to Ophir and Tarshish by which they imported into Judæa the productions of distant climates, 'gold and silver, ivory, apes, and peacocks, algum (pine) trees, and precious stones,' and by means of which Solomon 'made silver to be in Jerusalem as stones, and cedars as the sycamore trees in the vale, for abundance.

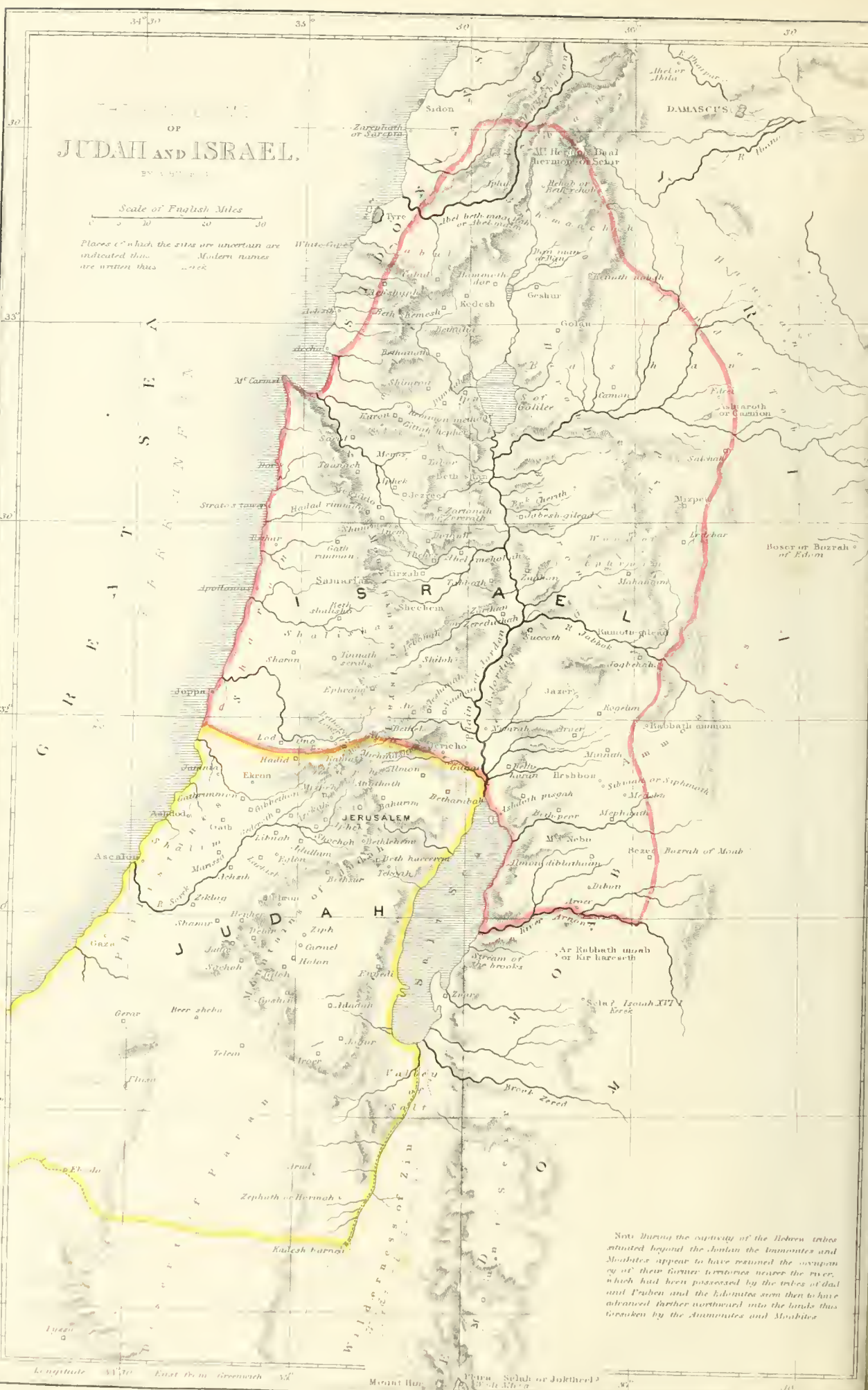
The mention of the names of Ophir and Tarshish leads us to make a brief remark upon their signification. Of the many conjectures which have been made in reference to this long-disputed question, the following appear to us to embody the most probable explanations. It seems likely that the word Ophir, like Thule and other geographical terms of the ancients, does not designate any fixed place, but simply a certain region of the world, like the names East and West Indies in modern geography. It may thus be understood as a general name for the rich south country, including the shores of Arabia, Africa, and India. This is the view adopted by Professor Heeren. In reference to Tarshish, we acquiesce in the opinion of Gesenius and other writers that the expression 'ships of Tarshish' was used to denote vessels originally so called from their being like those in which the Phœnicians traded to Tartessus on the shores of the Atlantic, especially adapted to distant voyages, and that this name became, in course of time, so transferred as to denote any distant country to which such ships went. We believe that these explanations will sufficiently satisfy the conditions required by all the texts in which the names occur.

OF JUDAH AND ISRAEL.

BY J. H. COLEMAN.

Scale of English Miles
0 10 20 30

Places of which the sites are uncertain are indicated thus *Modern names are written thus*



Now during the captivity of the Hebrew tribes situated beyond the Jordan the Ammonites and Moabites appear to have resumed the occupancy of their former territories nearer the river, which had been possessed by the tribes of Gad and Ruben and the Edomites seem then to have advanced farther northward into the lands thus broken by the Ammonites and Moabites

Longitude East from Greenwich 34° 30' Mount Hermon or Jebel Libanus 35° 30' 36° 37°

VI.

KINGDOMS OF JUDAH AND ISRAEL.

By the alienation of the ten tribes from the house of David, after the death of Solomon, (A.D. 975,) Canaan became divided into the two independent kingdoms of Judah and Israel. This change in its political geography would, perhaps, scarcely require a map for its illustration, were it not that as the history of a people advances, the civil and political changes in their condition necessarily involve considerable alterations in the features which diversify the face of the country which they inhabit; new towns successively spring up in all directions, the harbours on its coasts become gradually the seat of commercial enterprise, lines of communication are established between distant places, and the whole of that land which was once uncultivated and desert becomes covered in the progress of time with the works of social and civilized beings. It is the exhibition of the altered appearance and division of a country which are thus produced at successive periods that constitutes the chief value of historical geography. The differences in these respects between the present map and others in the series will be apparent to every one who attentively examines it; the only one of them which we need notice here is, that among the consequences resulting from the establishment of a new kingdom was the selection of another capital. The city of Tirzah, of which the site is now unknown, seems to have served as the metropolis of the kings of Israel until the reign of Omri, by whom the foundations of Samaria were laid. (1 Kings xvi. 24.) Samaria is brought conspicuously under notice in the further history of the Jews; although destroyed by Shalmaneser, the king of Assyria, (B.C. 719,) and afterwards by John Hyrcanus, (B.C. 110,) it was rebuilt on each occasion, and under the Romans became a magnificent and populous city, having been adorned with many splendid erections by Herod the Great, (B.C. 21,) who had given it the name of Sebaste. After passing in succession into the hands of the various possessors of the country, it is now a poor village, which contains about thirty dwellings, many of them built of the fragments of ancient edifices, which are plentifully scattered about.

As there is nothing in this Map which calls for further explanation, we may usefully employ the present occasion by adding to the general survey of the mountains of Palestine which has already been given, some notice of such of its smaller summits as have, or are supposed to have, any Scriptural interest attached to them.

One of the most interesting of these is Mount Carmel, which forms the seaward termination of a range of hills connected with the central mountains of the country. Its elevation, which is greatest where it approaches the sea, does not appear to exceed 1500 feet,* but it commands an extensive and varied prospect over the adjacent country and sea-coast; and the beautiful appearance of its verdant sides, covered near the foot with wild vines and olives, and higher up with oaks, pines, and many other trees, has been mentioned with admiration by succeeding travellers. On its sides are numerous caves and grottoes, which were once the abode of Christian anchorites.

Mount Tabor, which an old tradition points out as the scene of the Transfiguration, (Matt. xvii. 1,) is nearly of a circular form, standing apart from any other eminence, and presenting the appearance of a cone with the upper part cut off.† Its height is estimated by Buckingham at 1000 feet above the plain on which it rises; on its summit is a plain of an oval form, about a quarter of a mile in length, and half as much in breadth. The sides of Mount Tabor are covered with groves and clumps of trees, which rise above the grass and wild flowers produced by its fertile soil. The view from its summit is very extensive, embracing Lebanon, and the snow-covered Hermon on the north, the mountains of Israel on the south, and comprehending the Sea of Galilee and the shores of the Mediterranean on the east and west, and is described with enthusiastic admiration by all who have witnessed it.

* Buckingham.

† Jolliffe's *Letters from Palestine*, vol. i., p. 41.

The small range of hills indicated a few miles to the south of Mount Tabor, and forming the eastern boundary of the plain of Esdrælon, is generally regarded as the Mount Hermon which is celebrated by the Psalmist for its pastures and abundant dews;* it is of very moderate elevation, and is sometimes called the Little Hermon, to distinguish it from the mountain of the same name in the north of Palestine.

The range of Mount Gilboa, which bounds on the west a part of the Valley of the Jordan, is estimated to reach about 1000 feet above the level of that river;† its lengthened ridge, which rises up in peaks, bears only a little withered grass and a few scanty shrubs scattered about in different places.

The mountains of Ebal and Gerizim do not seem to reach more than seven or eight hundred feet above the level of the valley which lies between them, and in which the town of Shechem is situated; they must, however, be considerably more than this above the level of the sea, as the ground on which they rise is itself much elevated. Of the sides which front the valley, that of Gerizim is much more fertile and verdant than that of Ebal.‡ The valley between them is exceedingly beautiful: ‘Few places,’ says Jolliffe, ‘exceed Shechem in the romantic beauty of its position, the buildings appearing to rise amidst bowers blooming with all the varieties of vegetation, encircled by venerable groves, and refreshed by rills of the purest water.’§

The highest mountains in the southern part of Palestine are those known by the name of Quarantania, from a tradition that they constituted the wilderness in which Christ fasted for forty days; this mountainous tract, which bounds the valley of Jericho on the west, is more stern and wild in its appearance than any other part of the country, and is described as rugged, desolate, and frightful in the extreme. The highest summit, the ascent of which is exceedingly steep and difficult, bears the name of the Mount of Temptation, and is pointed out as that ‘exceeding high mountain’ from which the tempter showed Christ ‘all the kingdoms of the world and the glory of them.’

The only mountain in the country east of the Jordan which we need notice particularly is that to which the name of Nebo is attached. Its modern name is Jebel Attarús, and all we know concerning it is that it is a dark barren mountain, with a heap of stones overshadowed by a wild pistachio-tree on the summit, which is noticed by passing travellers as rising higher than any other mountain in the neighbourhood. Its correspondence with the Nebo of Scripture is very doubtful, for it is certainly not ‘over against Jericho,’ which that mountain is described as being;|| in the absence of more complete acquaintance with the topography of that part of the country, however, no better hypothesis can be proposed in its stead.

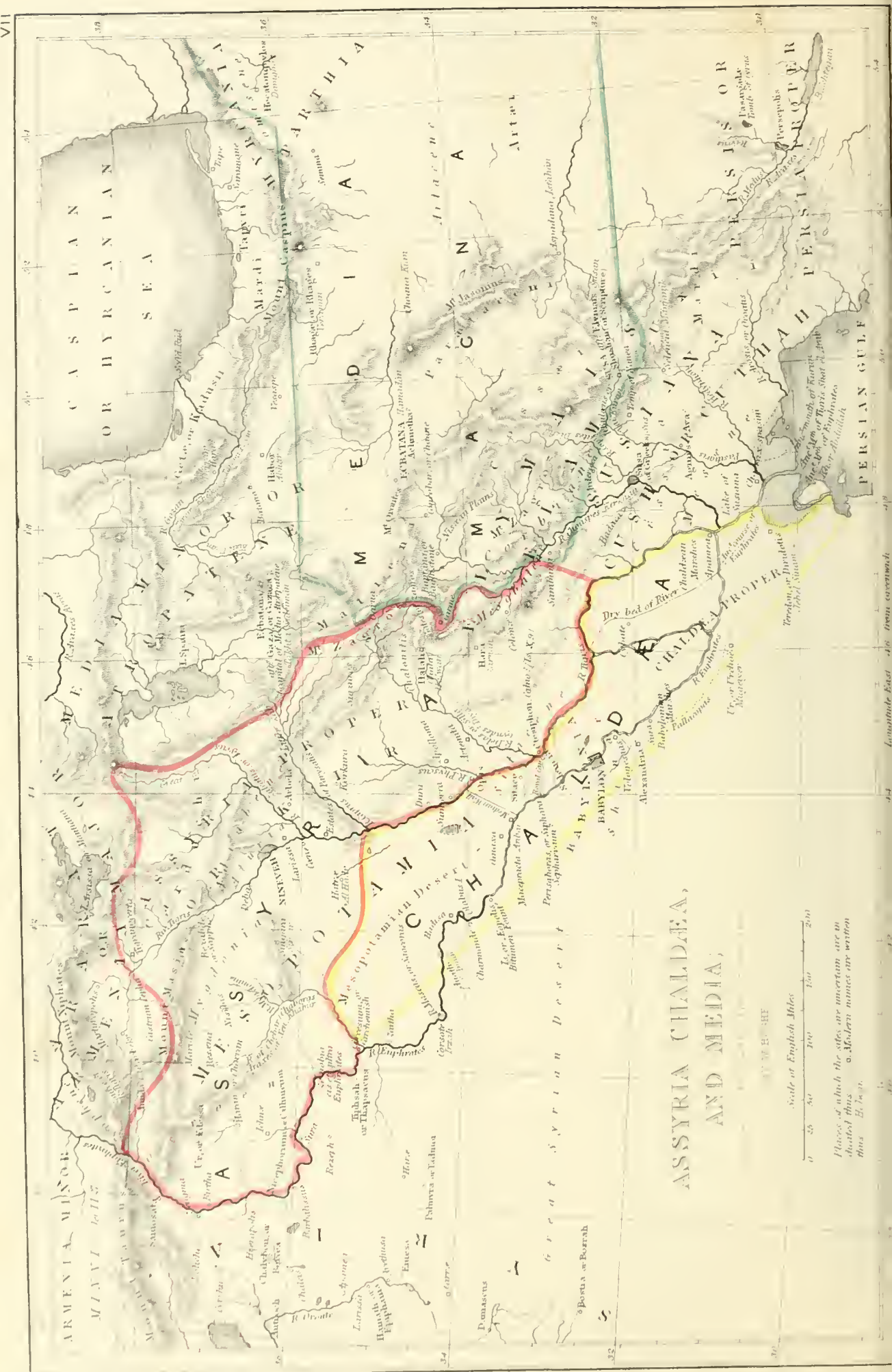
* Psalm xlii. 6; lxxxix. 12; cxxxiii. 3.

† Dr. Richardson's *Travels along the Mediterranean*, vol. ii., p. 424.

‡ Maundrell, Buckingham, &c.

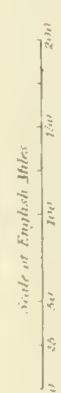
§ *Letters from Palestine*, i., 45.

|| Deut. xxxiv. 1.



ASSYRIA, CHALDAEA, AND MEDIA,

Scale of English Miles



Places of which the sites are uncertain are so shaded this is Modern names are written thus

VII.

ASSYRIA, CHALDÆA, AND MEDIA.

THESE countries possess an interest for the Scriptural reader which is little inferior to that of the Holy Land itself; from them the forefather of the Jewish people drew his origin, and by the rulers over them was the national existence of that people destroyed, and themselves carried thither into a lengthened captivity. It is, therefore, with much pleasure that we have been enabled, in the present Map, to avail ourselves of a great amount of information in reference to the physical and political geography of these regions which has only very recently been placed before the public, and which will, we believe, be found to impart considerable value to it. For some part of this we are indebted to such accounts of the labors of the late 'Euphrates Expedition' as have yet been published, but for a much larger portion to the relations given by Major Rawlinson, of the Bombay Army, of two journeys into the provinces of Khuzistán, Luristán, and Persian Kurdistán,* and to the accounts of Major Todd,† Lieutenant-Colonel Shiel,‡ Mr. Brant,§ Dr. Ross,|| and Mr. Forbes,¶ of different parts of Persia and the Turkish provinces in Asia which they have visited within the last three or four years. A trigonometrical survey by Lieutenant Lynch, of the Indian Navy, of the River Tigris from Taúk-í-Kesrah (the ancient Ctesiphon) to Mósul,** a tract which (to use that officer's words) is 'connected with European history in its most attractive pages, and with all that is elevated and refined in Asiatic literature,' has also been made use of in the construction of our Map.

But of the numerous interesting topics which are embraced in these materials, we need here only notice those which relate to some disputed points of Scriptural geography. The chief of these bear reference to the settlement of the Israelites who were carried into captivity by the kings of Assyria, and 'placed in Halah and in Habor by the River of Gozan, and in the cities of the Medes,' (2 Kings xvii. 6;) in addition to these names, that of Hara is mentioned in a subsequent text. (1 Chron. v. 26.) Major Rennell, whose conclusions on this subject have been adopted by most subsequent commentators, was of opinion that these names were to be traced in some which exist in modern times in the Persian provinces of Azerbiján and Irák-Ajemi, near the south-western extremity of the Caspian Sea. He therefore identified the River of Gozan with the *Kizil Uzen* or *Sefíd Rúd*, the city of Habor with the modern town or rather village of Abhar, and supposed Halah and Harah to have been situated in the districts of *Chalcal* and *Turom*, described by Della Valle and other old travellers as bordering on that river.†† In deference to the opinion of an author so generally esteemed and followed, we have inserted these conclusions in the Map, but as they seem to be based on errors which later information has dispelled, we have also marked on it other and more probable identifications of the above-named places. The identification of the Gozan with the Kizil Uzen, from a slight similarity of sound between the names, must at once be relinquished, since we are informed by Major Rawlinson that the native or Persian name of that river, Sefíd Rúd, has been borne by it ever since the fourth century of the Christian æra, while the title of Kizil Uzen is merely a Turkish imposition of modern times. The name of Chalcal appears, from the same author, to apply to one of the two divisions into which the district of Tárom, consisting of the vale through which the Sefíd Rúd flows, is distinguished, and which are named Tárómi-Khelkál and Tárómi-Páyín. With this more correct orthography, the very slight resemblance which the names previously bore to

* 'Notes on a March from Zoháb to Khuzistán, &c., in the year 1836,' by Major Rawlinson.—*Journal of Royal Geographical Society*, vol. ix., p. 216. 'Notes on a Journey from Tabríz, through Persian Kurdistán,' by Major Rawlinson, in 1838.—*Ibid.*, vol. x., p. 1.

† 'Sketch of a part of Mázanderán, in 1836.'—*Ibid.*, vol. viii., p. 101.

‡ 'Notes on a Journey from Tabríz through Kurdistán,

&c., in 1836.'—*Ibid.*, p. 54.

§ *Ibid.*, vol. x., p. 59.

|| 'Notes on Two Journeys from Baghdád to the Ruins of Al Hadhr, in 1836-7.'—*Ibid.*, ix., 443.

¶ 'Visit to the Sinjár Hills in 1838.'—*Ibid.*, 409.

** *Journal of Royal Geographical Society*, vol. ix., p. 471.

†† *Geography of Herodotus*, vol. i., p. 515.

those of Halah and Harah almost entirely disappears, and as this was the only reason for the received identification of those places, it may be relinquished with that of the river; and, in this view, the mere similarity between the names of Habor and Abhar is not of much value, since it is probable that all the places named were in the same vicinity, and we have seen that there are no sufficient grounds for concluding that to have been near the Kizil Uzen. We are inclined to concur in the opinion of Major Rawlinson, who supposes Halah and Hara to be represented by the modern sites of Holwán and Zarnah, at both of which places are extensive ruins of the æra of the Sassanian monarchs of Persia. Many curious reasons for the assumed correspondence of Holwán with the Halah of the Captivity are assigned by this author, who observes that ‘some of the Christian Arabs in their histories directly translate Halah by Holwán.’ Jewish traditions abound in this part of the country, and David is still regarded by the tribes as their great tutelar prophet. The question as to which of the rivers of the country the name Gozan may have been applied, is so doubtful, that we have not thought it worth while even to hazard a conjecture on the subject.

Whatever opinion, however, may be formed as to these cities, it appears certain that the Israelites were scattered, either in the first instance or subsequently, over different parts of the Greater and Lesser Media. We learn from the Apocryphal Book of Tobit* that some were settled at Rages, and Oriental geographers inform us that a quarter of Isfáhán, called Jahudia, was anciently inhabited by Jews.

Among the places mentioned as those from which the king of Assyria removed the inhabitants to the cities of Samaria, there occurs the name of Hamath.† This has been supposed by some writer to apply to the Syrian kingdom of that name, to the north of Palestine; but as it is stated by Josephus‡ that the foreigners removed were five tribes of Cuthites, it seems more probable that it denotes some place in Assyria or Khuzistán.

Another question of not less importance to the Biblical student relates to the names of Shushan and Ulai, the latter that of the river by which the prophet Daniel stood when he saw the vision which he describes.§ ‘Shushian, the palace,’ has been universally regarded as corresponding with the city of Susa, celebrated in ancient writers as one of the most magnificent capitals of the Persian empire, and the ‘river of Ulai’ as universally identified with the Eulæus of those authors, which they describe as flowing by Susa. But it has been a question much disputed whether the site of this city is to be found in the ruins now called Sús, on the bank of the river Kerkhah, or in the modern town of Shúster, in the same district. From a careful consideration of the writers on either side, we should have thought this question sufficiently decided against the latter alternative, even without the additional testimony of Major Rawlinson to the same effect, and we should accordingly have identified the Shushan of Scripture with Sús, and the river Ulai with the Kerkhah, had it not been for a third and original hypothesis proposed by that officer in the valuable paper to which we have been so much indebted. It will be better to state this opinion in the words of the writer, and before doing this, we must quote his description of some ruins known by the name of Súsán, which he has for the first time made known to Europeans. After describing some of the stupendous works of former ages which remain in these regions, Major Rawlinson observes:—‘But the most interesting spot in all this country, perhaps even in all Persia, is the town of Súsán, upon the banks of the Kuran; here are the ruins of a great city, and from the accounts which I have received of it, it cannot be other than a sister-capital of Ecbatana and Persepolis. This city was principally built upon the right bank of the Kuran, at a point where the course of the river is due west. Forming a semi-circle from the river, and thus enclosing the city, is a range of steep and abrupt hills, through which there is no passage, either along the banks of the river or at other points; a once noble bridge, now almost destroyed, connects this impregnable position with a large mass of ruins upon the left bank of the river, which are again bounded to the south by another range of hills, extending at both points to the precipitous banks of the Kuran, and traversed by two solitary passes. On the right bank of the river, near the bridge, are said to be the remains of a magnificent palace; the ground all around is now planted with orchards, but the general design of the building is to be traced, and many pillars still remain entire. At a short distance from hence, to the north-east, and at the foot

* Tobit i. 11

† 2 Kings xvii 24.

‡ *Antiquities of the Jews*, ix., 14.

§ Daniel viii. 2.

of the hills, is the tomb of Daniel, called Dāniyāli Akbar, the Greater Daniel, in contradistinction to the other tomb at Sús, which is called Dāniyāli Asghār, or the Lesser Daniel. The building is said to be composed of massive blocks of white marble; and a large reservoir, formed of the same materials, is in front of the tomb. This is fed by a small stream, which here descends from the hills, and contains a vast quantity of sacred fish, which are regarded with the most superstitious attachment. Adjoining the tomb is a large slab of marble, engraved with a perfect cuneiform inscription, and many other broken slabs similarly sculptured are said to be found among the ruins.* The author observes that although he is indebted for his description to oral information only, yet, from his having been at great pains in collecting the testimony of different witnesses, he believes it may be fully relied on. He proceeds to express his opinion upon this disputed question in the comparative geography of the region in the following manner:—‘I believe then, that, in ancient times, there were *two* cities of the name of Súsān, or Susa, in the province of Susiana, the more ancient, the Shushan of Scripture, being situated at Súsān on the Kuran or Eulaeus; the other, the Susa of the Greeks, at Sús, near the Kerkhah, or Choaspes.’ * * ‘The very expression of Scripture,—Shushan, the palace,—would appear indicative of a distinction from some other city of the same name. Daniel was in the palace, yet he saw the vision on the borders of the Ulaï, and heard the voice between the banks of the river. From the mound of Sús, the Kerkhah is one mile and a half distant, but at Súsān, the river does actually lave the base of the great ruin. The ancient tomb of the Greater Daniel may also be taken into account; and the cuneiform inscriptions are certain evidences of antiquity. As the city did not lie upon Alexander’s march, his historians have failed to notice it; but in the later geographers, who had indistinct information of the place, and confound it with the great city of the same name which formed the capital of the province, we discover some traces of its true position.† This will be sufficient, with the aid of the Map, to explain that writer’s view of the subject, which we have adopted in the present instance, although not without entertaining some doubts as to the validity of the conclusion, which, considering the propensity of Orientals to magnify the importance of any subject which they describe, would have been more satisfactory if it had been grounded upon personal observation of the remains at Súsān. In justice to Major Rawlinson, however, we must observe that he merely proposed, in the paper from which we have quoted, to state the general result of his researches, intending to give in detail the reasoning by which he has arrived at his conclusions in a work on the *Comparative Geography of Persia* which he is preparing for publication, and for the appearance of which we anxiously look.

The sites assigned to Nineveh and Babylon, the great capitals of the Assyrian and Babylonian empires, are in accordance with the general testimony of the most able travellers and critics, who, however they may differ about the details of their positions, almost all agree in supposing the former of them to have occupied the ground now covered by the extensive mounds of earth and heaps of rubbish which line the eastern bank of the Tigris opposite to the town of Mósul, and in placing the latter among some of the great mounds and other ruins which are found on both sides of the Euphrates, near the modern town of Hillah. The general character of these remains, as indeed of most others in this region, is the same,—huge and desolate-looking mounds, sometimes consisting of masses of sun-burnt bricks and heaps of rubbish, and at others of so doubtful an appearance that it is difficult for the observer to decide whether they are the work of nature or the ruined labors of man. That among these ruins the antiquary should search, with doubt and difficulty, for traces of such cities as Nineveh and Babylon once were, is itself the most striking exemplification of the desolation which has overspread these regions, and of the fulfilment of the prophetic denunciations against them.

The same author whose opinion we have adopted with regard to Shushan has also thrown a doubt, which it is necessary for us to notice, upon the situation of Achmetha, mentioned in the Book of Ezra as the royal treasure-house in which were enrolled the decrees of the Persian monarchs.‡ Major Rawlinson, in a long and extremely able paper,§ to which we can only refer

* *Journal of Royal Geographical Society*, vol. ix., p. 83.

† *Ibid.*, p. 85.

‡ *Ezra* vi. 1, 2.

§ ‘Memoir on the Site of the Atropatenian Ecbatana.’—*Journal of Royal Geographical Society*, vol. x., p. 65.

those who feel in any way interested in the subject of ancient geography, has convincingly proved, from the testimony of numerous authors, ancient and modern, that there were formerly two cities of the name of Ecbatana—the one the capital of Media Magna, now represented by the modern town of Hamadán—the other the chief city of Media Minor, or Atropatene, and corresponding to the remarkable ruins found on the hill called Takht-í-Suleïmán. The former of these has been generally regarded as the Achmetha of the Bible, but Major Rawlinson thinks it very doubtful to which the passage in Ezra is to be referred. But however this may be, there can be but little doubt that the latter, the Takht-í-Suleïmán, represents the Ecbatana of the Book of Tobit,* which is stated to have been on the route between Nineveh and Rages. The same place appears also to be intended by the city of Ecbatana, which is said to have been built by Arphaxad, the monarch whose defeat and death are related in the Book of Judith.†

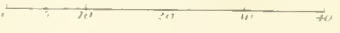
* Tobit vii. 1.

† Judith i. 1, 2

PALESTINE,

AND
PART OF PHOENICIA,
Illustrating the New Testament
BY W. EMBREE

Scale of English Miles



Places of which the sites are uncertain are indicated thus ○



Note: The region called Decapolis comprehended the cities of Scythopolis, Hippos, Gadara, Dias, Pella, Philadelpia, Gerasa, Amathus, Capitolias, and Abila.

VIII.

PALESTINE AND PART OF PHENICIA, ILLUSTRATING THE NEW TESTAMENT.

THE most circumstantial account which we possess of the manner in which Palestine was divided at the commencement of the Christian æra, is that found in the writings of the Jewish historian, Josephus, who has described at some length the extent of each of the provinces which it then embraced.* If we were able to assign their correct positions to the places which he mentions as indications of the extreme length or breadth of these divisions, there would be no difficulty in representing them upon a map; but, as the sites of many of these are unknown, his descriptions do not in all cases serve with the same fidelity the purpose for which they were intended, and which, in *his* day, they no doubt fully answered. The difficulty which is thus occasioned in drawing the boundaries between each province is chiefly felt in reference to that by which Judæa was separated on the south from Idumæa; we have, therefore, thought it advisable to leave this unrepresented in the Map, supplying, in place of it, the explanation that, during the captivity of the Jews, and their weakened condition after their return, the Edomites had extended their dominion over the whole country between the mountains of Seir (their original possession,) and the Mediterranean Sea, making Hebron the capital of this newly-acquired part of their territories, which formed the Idumæa of the classical authors. The knowledge of this explains the remark of Josephus, that 'Jerusalem was situated in the very middle of Judæa.' The province of Judæa was likewise subdivided into smaller districts called Toparchies, the number of which is stated by the same author as eleven, but which, according to Pliny, were ten in number.† Judging from the proximity of the cities mentioned as presiding over the several toparchies, most of these divisions seem to have been of very small extent.

The only names in this Map which seem to require any explanation are those of Bethsaida and Beth-abara. The former of these places, Bethsaida of Galilee, has been generally supposed to correspond with the city of that name on the north-east shore of the Sea of Galilee, near the place where it receives the Jordan, and to which Philip the Tetrarch gave the name of Julius. But as this city is not, properly speaking, situated in Galilee, but in Gaulonitis, on the opposite side of the Jordan, there appears to be some reason for concluding the ruins of a large village called Beït-sida, seen by Pococke on the west of the lake, to represent the Bethsaida of the Gospel. Both sites are indicated on the Map.

It is probable that the true site of Beth-abara, the place where Christ was baptized by John the Baptist, is not known; but there are two places which are respectively believed to represent the scene of this event by the Christians of the Catholic and Oriental churches, thousands of whom, in this belief, have, for ages past, been in the habit of making annual pilgrimages thither, in order to perform their ablutions in the sacred stream of the Jordan. The spot which is marked in the Map is that to which the preference is given by the Greek and Oriental pilgrims, while the Catholics place the site of Beth-abara about three miles higher up the river, or further from the Dead Sea. Each of the places to which the pilgrims of either denomination respectively repair has an additional interest imparted to it from their belief that it likewise corresponds to the place where the Israelites crossed the Jordan, at their entry into the promised land.

* *Wars of the Jews*, b. iii., c. 3.

† *Hist. Nat.* l. v., 15.

IX.

PLAN OF ANCIENT JERUSALEM.

THE best and most authentic account of ancient Jerusalem of which we are in possession, is that given by the Jewish historian, Josephus, in his history of the war which terminated in its destruction.* But the difficulty of applying a written description to the construction of a plan—at all times great—is, in the present instance, much increased, not more by the numerous changes which have been effected in the course of ages in the ground on which Jerusalem stands—changes so great as to have almost destroyed what were once its most distinguishing features, and to have afforded room for doubt even as to the very hills on which the city was built,—than by the want of an accurate topographical survey of the modern town and its vicinity. We have endeavoured, in the present Plan, which only claims to be regarded as a sketch approaching to probability, to overcome these defects as much as lies in our power, by grounding the description of Josephus upon the most authentic representations and accounts of the modern city.† We have preferred the extent of thirty-three furlongs, which that historian assigns as its circuit, to the statement of other writers, who vary in its estimate between twenty-seven and fifty furlongs.‡

The Jerusalem of the Old Testament history stood upon the three hills of Zion, Acra, and Moriah, or, more properly, upon those three portions of a mass of hill which constitutes the southward termination of a rocky plain extending to the north. The walls of the city as rebuilt by Nehemiah, after the return of the Jews from their bondage, only enclosed those three hills; but as the buildings gradually became extended by the increasing population of the city, Bezetha was at length enclosed within another wall, built by Agrippa, the grandson of Herod the Great, A.D. 42. This latter wall was, therefore, not in existence during the lifetime of Christ. Each of the walls was fortified at intervals by towers, of which that round Zion contained sixty, amongst which were those of Hippicus, Phasælus, and Mariamne, erected by Herod; that which enclosed Acra had forty, and that round Bezetha ninety.§ Of the internal arrangement of the city,—the distribution of its streets, and the sites of its public buildings,—we know absolutely *nothing* but what is to be gathered from a few scattered statements in the writings of the same historian, and from various passages in the Bible. From them it may be collected that many of the public buildings, such as the armoury and prison, the palace of Herod, and the royal and pontifical residences in general, were situated in the upper city. The markets for timber, cloth, wool, &c., seem to have been in the lower city.|| The surrounding country was anciently cultivated and laid out in gardens and groves of fig, olive, and palm-trees, which were all destroyed by the Romans during the progress of the siege, and the space to the north between Scopus and the city, made level by filling up the hollows and destroying the precipices.¶ In this paucity of information, then, we have totally omitted the various conjectural details which appear in the plans of Jerusalem inserted in most Scriptural Atlases, confining ourselves strictly to that for which we have historical authority. The meagreness of the representation which is thus afforded is itself striking evidence of the changes which this celebrated city has undergone since the time when Mount Zion was ‘the joy of the whole earth.’

Most of our readers are probably aware that the modern Church of the Holy Sepulchre (the site of which is marked in the Plan) has long been generally regarded as covering the spot on which Christ was crucified, and the sepulchre in which his body was laid; and, as such, it has, during more than fifteen centuries, been the object of Christian pilgrimage from the most distant countries. Its claims to this distinction have, however, been questioned, and, in our opinion, on good grounds, within comparatively recent times.** Without entering at any length into the discussion of this question, it will be sufficient to observe here, that the Gospel narratives clearly imply, and a

* *Wars of the Jews*, b. v., c. 4.

† *Plan of Jerusalem*, by F. Catherwood, Architect. 1835..
The *Travels* of Buckingham, Pococke, Clarke, Robinson, Jolliffe, and others.

‡ *Dissertation sur l'Etendue de l'Ancienne Jérusalem*, &c., by M. D'Anville. Paris, 1747.

§ Josephus, *Wars*, b. v., c. 4.

|| Nehem. iii. 19, 25. Josephus, *Wars*, b. i., c. 22; b. ii., c. 17, 19; and b. v., c. 8.

¶ Ibid., b. v., c. 2.

** Dr. Clarke and other writers. See also *Eclectic Review*, February, 1820.

passage in the Epistle to the Hebrews distinctly states, that the scene of the death of Christ was without the walls of the city. This corresponds to the usual custom of the Jews, who are also well known not to have allowed burials to take place within the city. Now the so-called Church of the Holy Sepulchre is a considerable distance *within* the walls of modern Jerusalem; and no arrangement of the ancient walls which would possess the slightest share of probability, or which would at all accord with the descriptions of Josephus, can be made in such a manner as to *exclude* from the ancient city the ground now occupied by this building. We therefore think that the true site of Calvary or Golgotha is unknown; and, rejecting the traditionary identification of *this*, we attach no Scriptural interest to the many other places within the modern city which are pointed out to visitors as the representatives of spots rendered sacred by their association with the life and sufferings of Christ. Of those without the city, that called the Garden of Gethsemane seems to indicate correctly the place which was the accustomed resort of himself and his disciples, and in which he was betrayed. It is now an even plot of ground, enclosed by a stone fence, and containing a few olive-trees.*

Of the hills by which Jerusalem is on three sides surrounded, that to the west is but little elevated above the city itself; and that to the south, which bears in the present time the name of 'The Hill of Evil Council,' (from the improbable supposition that the house of Caiaphas, where the chief priests and scribes took council against Christ, stood on the top of it,) is really a rocky flat, which forms the termination of the high ground to the south of the city, and is *lower* than Mount Zion. But the Mount of Olives, on the east, rises higher than any of the ground about Jerusalem, and completely overlooks the city,—the extensive view from its summit embracing, also, the Vale of Jericho, the lower part of the river Jordan, and the Dead Sea, with the mountains by which that lake is enclosed.

The Valley of Jehoshaphat is described by travellers as being rather a ravine than a valley, of which the width in few places exceeds 200 yards; the Brook Kedron, which flows through it in a deep and narrow bed, crossed by a small bridge of a single arch, is only a winter-torrent, little more than a yard in breadth, and dry during the greater portion of the year. The sides of this valley are covered with the sepulchral stones of the Jews, who have been accustomed, both in ancient and modern times, to use it as a place of interment. The valley of Ben-Hinnom, (or, in our translation, 'the Valley of the Son of Hinnom,') on the south of the city, is about fifty yards in breadth and twenty in depth, measuring from the bottom to the highest part of Mount Zion.† Its sides are rocky and precipitous, and that to the south contains numerous sepulchral excavations. On the further side of this valley, towards the south-east, is the place supposed, with much probability, to represent Aceldama, 'the field of blood,' bought for 'a field to bury strangers in' with the money which was the price of Judas's treason. The valley on the west of the city, called the Valley of Gihon, is shallow, and in its southern part broad, decreasing both in width and depth as it advances northward; it also contains some sepulchral excavations on its western side. The broad valley, or rather depressed plain, of which the commencement extends in a south-westerly direction from Jerusalem, and through which the road to Beth-lehem lies, appears to correspond to the Valley of Rephaim of the Old Testament, in which David gained a victory over the Philistines;‡ it is bounded on each side by hills of little elevation.

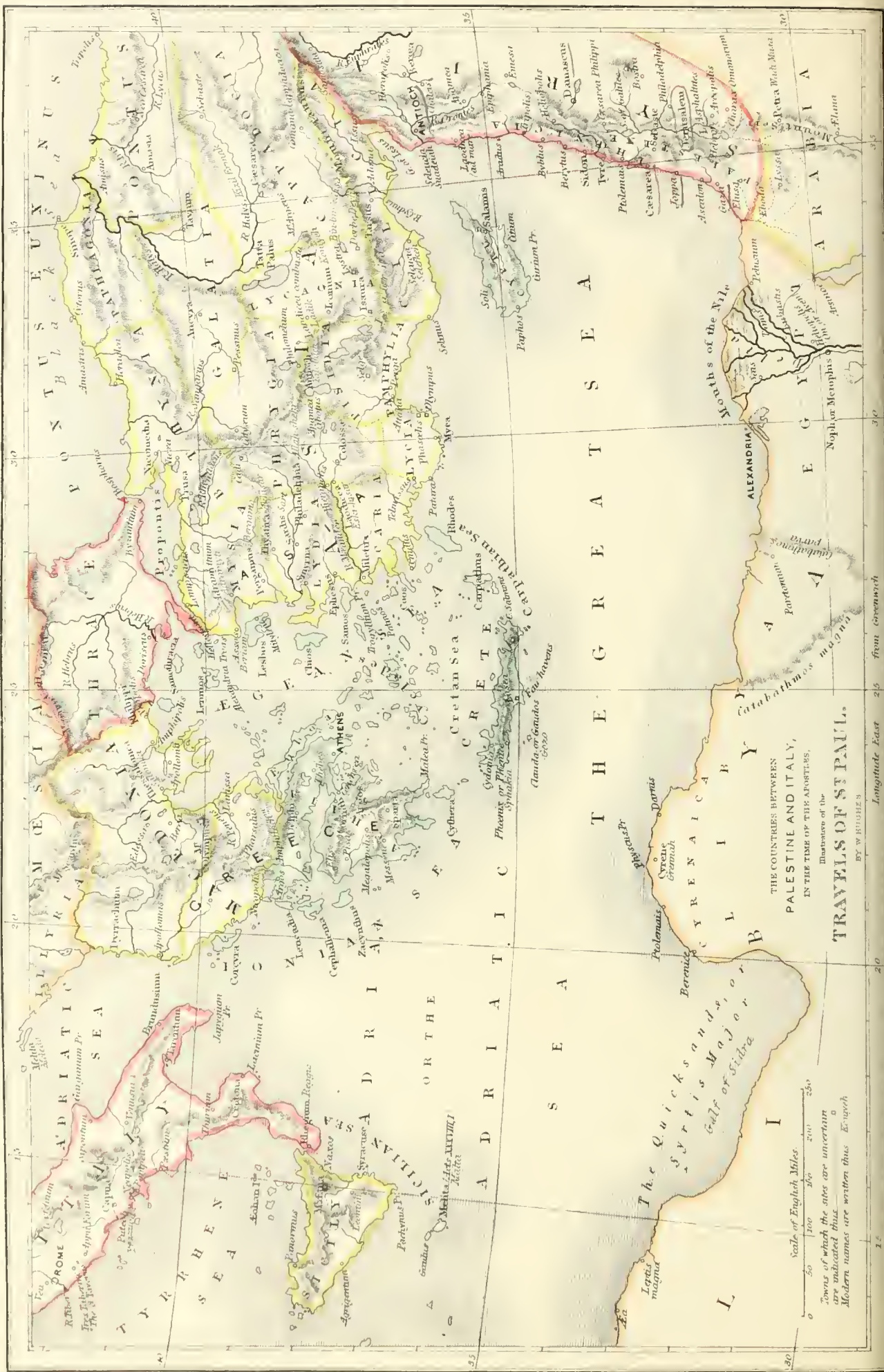
How greatly the present appearance of Jerusalem must have changed from that which it presented when its enclosing hills and valleys were, as in the time of its ancient greatness, covered with groves and gardens,—when its Temple and other buildings reared their towers towards the sky, and when it was the seat of an active and wealthy population, engaged in celebrating all the pomp of their religious ceremonies or in pursuing the numerous and varied occupations of society,—may be in some degree appreciated from the observation of a modern writer, that 'the stranger *now* sees from the neighbouring elevations a wild and mountainous desert, no herds depasturing on the summit, no water flowing through the valleys, but one rude scene of savage melancholy waste, in the midst of which the ancient glory of Judaea bows her head in widowed desolation.'§

* Dr. Richardson's *Travels along the Mediterranean*, 1822, v. ii., p. 366.

† Robinson's *Travels in Palestine and Syria*, vol. i. p. 105.

‡ 2 Sam. xxiii. 13.

§ Jolliffe's *Letters from Palestine*, vol. i., p. 105.



THE COUNTRIES BETWEEN
PALESTINE AND ITALY,
IN THE TIME OF THE APOSTLES.

Illustration of the
BY W. H. R. HUGHES

Longitude East from Greenwich

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X.

THE TRAVELS OF SAINT PAUL.

THERE is little in this Map upon which it falls within our plan to bestow any particular notice. The positions assigned to the places mentioned in the relation of the Acts of the Apostles have been, where any doubt attached to them, weighed with extreme care and with a regard to the most recently acquired information. For the materials which have enabled us to represent the countries contained in, and adjacent to, Asia Minor, in a more correct manner than in other maps of the same class, we are indebted to Mr. Brant,* Mr. W. J. Hamilton,† Mr. C. Fellowes,‡ and Mr. Ainsworth,§ all of whom have, in their respective journeys through various parts of the country, accumulated much geographical information of a valuable nature, and the last-named of whom, in conjunction with the other gentlemen in command of the expedition now in progress to Kurdistan, has ascertained the sites of many ancient cities, and determined astronomically the positions of many important places.

To return, however, to subjects more immediately connected with Scriptural Geography. It is probably known to most of our readers that different opinions have been entertained with regard to the Island of Melita, on which the Apostle Paul and his companions were shipwrecked.|| By the majority of writers on the subject this island has been regarded as represented by the modern Malta, but many others, some of them of considerable ability, have argued in favor of a small island in the Adriatic Sea now called Meleda;—each of these islands having anciently borne the name of Melita. Not deeming it necessary to enter upon the arguments on either side of a matter which may be found discussed in every Biblical Cyclopædia, we shall be content with observing that, although much may be said (as in most similar cases) in favor of either position, yet the preponderating weight of evidence appears rather to incline in favor of Malta,—which we therefore identify with the Melita of the Apostolic narrative. The broad and shallow gulf which the ancients called the ‘Syrtis Major,’ is supposed to be intended by ‘the quicksands’¶ which were an object of so much terror to the sailors; this gulf, from the shifting nature of the sands on its shores, and the general uncertainty of its bottom, was at all times a subject of dread to ancient navigators.

We have adopted a conjecture made by Mr. Hamilton, in the paper already referred to, in regard to the positions of Derbe and Lystra.** It seems probable that the former of these places is represented by a village bearing the modern name of Devli, although it has been generally identified with the ruins of Bîn-bir-kilisá, on the mountain called Kara-dágh. These ruins are very extensive and interesting, consisting chiefly of the remains of churches of great antiquity, and some of them of considerable size, and, with the exception of some large sarcophagi and tombs, appearing to belong to the early ages of Christianity. Mr. Hamilton is inclined to refer them to Lystra rather than Derbe, the latter place not being mentioned in the ecclesiastical notices, while the former is known to have been an episcopal see during the reigns of the Byzantine Emperors, and therefore a place where we might have expected to find the remains of numerous churches.

* ‘Journey through part of Armenia and Asia Minor, 1835.’—*Journal of Royal Geographical Society*, vol. vi., p. 187.

† ‘Notes on Journeys in Asia Minor, in 1836-7.’—*Ibid.*, vii. 31, and viii. 137.

‡ *Excursions in Asia Minor*. London, 1839.

§ ‘Notes on a Journey from Constantinople to Angora, 1838.’—*Journal of Royal Geographical Society*, vol. ix., p. 216.

|| Acts xxviii. 1.

¶ Acts xxvii. 17.

** Acts xiv. 6.



PALESTINE,

AND THE

ADJACENT PART OF SYRIA.

As divided up by the Turkish Government.

BY W. H. GILES.

Scale in English Miles.

Divisions

- Pashalik of Damascus
- Pashalik of Hama with Latakia
- Pashalik of Tripoli



Explanation

- Im Spring source
 - Bahr Sea, Lake
 - Belad District
 - Bi Well
 - Birket Lake, pool
 - Dar Monastery
 - Jebel Mountain
 - Jir Bridge
 - Kalat Fort, castle
 - Mar Low d
 - Mary Pasture ground
 - Nahr S. River
 - Ras Head, cape
 - Sharrat Watering place
 - Tal Hill, mound
 - Wadi W. Valley
- The letter 'a' to be pronounced long, like 'ea' and 'like so'

XI.

PALESTINE AND THE ADJACENT PART OF SYRIA, AS DIVIDED
UNDER THE TURKISH GOVERNMENT.

THE insertion in a Scripture Atlas of this and the succeeding Map, both of which relate to modern times, may at first appear to require some explanation. When, however, it is considered that it is the distinguishing feature of this work to place before the student the grounds upon which every conclusion which it exhibits is based, the object of them will be at once appreciated. By showing him (in so far as a map can show) the *present* condition of the countries which have been brought under his notice, enabling him to see the names now borne by Scriptural localities, and in many instances to trace the ancient in the modern appellations, they serve the purpose of a key and guide to the whole series. This alone would be a sufficient reason for their insertion, independently of the interest which must be attached to the condition, at any time, of countries which have been the scene of events of such deep importance to mankind.

Arrived at modern times, and no longer perplexed with the vague statements of ancient writers, it might be supposed that geographical doubts would cease, and that the task of delineating the present condition of Palestine would be an easy one. But this is far from being the case, as we have already had occasion to observe; and the imperfection of our knowledge is evinced by the fact, that every new account which is received from that country is accompanied by the names of places of which we have never before heard. In the present Map we have endeavoured to apply the most recent information of every kind to the accounts of older travellers, so as to make it exhibit, in so far as its scale will allow of its doing, what we really know of the modern geography of the Holy Land. We have had occasion, in various places, to notice many of the authorities which have contributed to our purpose, and need only mention further the name of Burekhart,* a traveller who has contributed more than any other individual towards our knowledge of the geography of Palestine, especially of that part of the country to the east of the Jordan.

In availing ourselves of this opportunity of adding a few observations upon the Lakes contained in, or connected with, the Valley of the Jordan to the notices of the physical geography of the country which have been supplied in the preceding Memoirs, we shall confine ourselves to those circumstances which apply equally to their past and present condition. The first of these is that called in the Bible the 'Waters of Merom,' and now bearing the name of the Bahr-el-Hûle; its dimensions vary considerably with the seasons of the year,—those assigned to it in the Map are an average deduction from the many different statements on the subject. In summer the northern part of it is entirely dried up, and the rest becomes a mere marsh; its waters are muddy and unwholesome. Dr. Robinson denies the existence of a small lake which is placed, on the authority of Dr. Richardson, midway between the Bahr-el-Hûle and the Lake of Tiberias; it may perhaps be only formed by the expansion of the River Jordan during its overflow at the rainy season. The lake which is known in the country by the Arabic name of the Bahr-el-Tabarieh, and is called in the Bible by the various names of 'the Sea of Chinnereth,' 'the Lake of Gennesareth,' 'the Sea of Tiberias,' and 'the Sea of Galilee,' has long been distinguished for the sweetness and softness of its water, which travellers universally describe as being as clear as crystal, and sweet, cool, and refreshing to the taste. It is, like most bodies of water enclosed by mountains, liable to whirlwinds, squalls, and sudden gusts, which are, however, only of short duration; there is a current through its breadth, extending even to the shores, and the Jordan is distinguishable in its passage through it by the smoothness of the water in that part.

The last lake we have to notice is that far-famed one which finally receives the waters of the Jordan. This body of water bears in Scripture the names of 'the Sea of the Plain,' 'the Salt Sea,' and 'the East Sea,' and is better known in modern times by the name of 'the Dead Sea,' than by the native title of the Bahr-el-Lût, or the Sea of Lot. The name of 'Dead Sea' is indeed

* *Travels in Syria and the Holy Land.* London, 1822.

peculiarly applicable to it, from the extreme appearance of desolation presented by the country around, and from the general absence of animal and vegetable life. Its waters are intensely salt, much more so than those of the ocean; in an analysis which Dr. Marcet made of a portion of them, 100 parts of water were found to contain 24·58 parts of salts of different kinds, or nearly one-fourth of the weight of the water.* Their specific gravity is also much greater than that of sea-water, from which cause they possess a much greater buoyancy,—a circumstance attested by almost every traveller who has bathed in them. Most of the exaggerated statements which have been so common about this lake, such as the ‘apples of Sodom,’ beautiful to the sight, but containing only dust and ashes,—the doleful sounds and suffocating vapours said to issue from it,—the sometimes visible remains of the cities submerged in it,—and others of a similar nature,—are now disproved; and although we have no evidence of any living creature being contained in its waters, yet birds have frequently been seen to fly across them, and to skim their surface, without sustaining any harm. Some soundings which have recently been taken show the Dead Sea to have, in some places, a depth of more than 300 fathoms.† The water is perfectly clear and transparent, while that of the Jordan is muddy, and discolors the lake with its yellow current. It has not been ascertained whether the asphaltum or bitumen found floating on the surface of its waters, as well as on its western shore, rises from the bottom of its bed, or originates in the rocks on its eastern border. The plain which extends to the south of the Dead Sea, forming a continuation of the valley of the Jordan, possesses a sandy and saline surface, and is terminated by a chain of cliffs of sandstone, the height of which is stated by Irby and Mangles at from 60 to 80, and by the Count de Bertou at between 60 and 70 feet, although Dr. Robinson estimates them at from 50 to 150 feet.

* The mean quantity of salt contained in the ocean is about three and a half per cent. in the weight of the water. It varies considerably, however, in different latitudes, being in general greatest near the tropics, and diminishing towards the equator and poles. Malte Brun's *Geography*, vol. i., p. 314.
 † *Journal of Royal Geographical Society*, vol. vii., p. 456.



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Including the Peninsula of Mt Sinai

W. 112.

Scale of English Miles

The height of mountains are expressed in feet. For an explanation of the Arabic terms see the Map of Modern Palestine

Longitude East from Greenwich

EGYPT AND PART OF ARABIA

XII.

EGYPT AND PART OF ARABIA.

THE numerous and easily accessible accounts of Modern Egypt will furnish the student with an ample description of the magnificent remains which abound in that country, and many of which, from the illustration which they afford of Scriptural customs and imagery, are possessed of deep interest to the readers of the Bible. In addition to its other purposes, the present Map enables us to direct attention to one or two localities of Scriptural geography which have not fallen within any others of the series. The chief of these is the once splendid city of Thebes, the remains of which yet present so imposing and stupendous a spectacle, and which we accord with most writers on Scriptural geography in regarding as the 'populous No,'* or No-ammon, of the prophetic writers. Although this opinion is dissented from by others, yet we think it receives sufficient confirmation from the manner in which No is always mentioned, as being a great, populous, and powerful city,† characteristics which certainly applied to Thebes in a much greater degree than to any other place which can reasonably be substituted for it as the representative of No. The 'country of Pathros'‡ is believed to correspond to that part of Upper Egypt which the Greeks distinguished as the Thebais, from the name of the great city which it contained, and which answers to the Said of modern geography. The Sukkiims,§ mentioned as constituting part of the troops of the Egyptian king Shishak, seem to have been the same people whom the Greeks called the Troglodytæ, or 'dwellers in caves,' who dwelt among the rocks and mountains which line the western shores of the Red Sea, from the neighbourhood of Berenice (lat. 23° 54') nearly to the Straits of Bab-el-Mandeb. In this territory Pliny mentions a city of the name of Suche,|| which closely corresponds with the word Sukkiims.

A few remarks on the features of the countries represented will form a useful accompaniment to the present Map. Of the extensive tract which is generally included under the name of Egypt, the only part which is susceptible of cultivation, and thereby calculated for the abode of a settled and civilized people, is the narrow valley in which the River Nile flows and the regions over which its branches extend in the lower part of its course, with the addition of the province of Faiûm, and the few Oases which are scattered through the surrounding deserts, and which break their otherwise uniform desolation and monotony. The rocks which bound the Nile on either side approach so near to the bank of the river as to leave between them, in Upper Egypt, a valley of only four or five miles in width, but which widens in Central Egypt into ten or twelve miles, and in Lower Egypt spreads into a wide and fertile plain. Cultivation is thus, in the Said and Central Egypt, confined to the narrow strip of land along each bank of the river. The rocks by which it is bounded attain, near Thebes, a height of 1200 feet, but their general elevation throughout Egypt is much less than this, frequently not exceeding 300 or 400 feet. The deserts which extend from these rocks eastward to the Red Sea, and westward into the great desert of Lybia, have been shown by the recent observations of Sir J. Wilkinson¶ to differ materially from the notions previously entertained of them. Instead of being level wastes of sand, as has been generally imagined, they constitute a portion of the extensive table-land of North-eastern Africa, and are in many places crossed by chains of mountains of considerable height. The chief characteristic of that to the right of the Nile is its gradual ascent eastward from the rocks which bound the valley of the river to an elevated plain of considerable breadth, from which it slopes downwards towards the Red Sea. Of the two chains of mountains which traverse it in a north and south direction, the more westerly consists of limestone rocks, and that further to the east of granite. The latter chain, which commences about lat. 28° 26', attains in the lofty summit of Ghârib an elevation of 6000 feet, and continues in a southerly direction until it crosses the Nile at Assûan, forming what are called the cataracts, but which are, in reality, only a succession of rapids, among which no single fall is more than four or five feet. The desert to the west of the river consists, in like manner, of an elevated

* Nahum iii. 8. † Jerem. xlv. 25. ‡ Jerem. xlv. 1. § 2 Chron. xii. 3. || *Hist. Nat.*, l. vi., 34.

¶ 'On the Nile, and the present and former Levels of Egypt.'—*Journal of Royal Geographical Society*, vol. ix., p. 431.

plain, for the most part level, but supporting, in some places, limestone mountains, and in which the province of Faiûm, and the Oases, are depressions. The Valley of Faiûm and the Great Oasis are depressed below the upper plain even more than the Valley of the Nile is, since the surface of the Lake Moëris (Birket-el-Kerun) is 100 or 120 feet below the level of the banks of the river at Beni-súef.

In the Memoir which accompanies the second Map of this series, we have traced the valley in which the River Jordan flows, and the mountains by which it is on either side bounded, through the whole length of Palestine to the southern extremity of the Dead Sea. Burekhardt, in the year 1812, was the first traveller who made known to modern Europeans the continuation of these mountains southward in two distinct chains, and the existence between them of a broad valley, or rather plain, which extends the whole way from the low cliffs of sandstone, of which we have already spoken, (p. 36,) at the southern end of the Dead Sea, to the eastern arm of the Red Sea, or the Gulf of 'Akabah: this valley is called the Wadí-el-'Arabah. When Burekhardt ascertained the fact of its existence, he concluded that the River Jordan had anciently flowed through it to the Gulf of 'Akabah,* previously to the destruction of the cities of Sodom and Gomorrah, at the time of which catastrophe it has been very generally imagined that the Dead Sea was first formed; and his opinion on this point has been universally adopted by subsequent writers on the geography of the Bible, as it seemed to afford a very satisfactory explanation of the manner in which the waters of the Jordan might be disposed of, on the supposition that the Dead Sea had then no existence. But it has been very recently shown that the nature of the Wadí-el-'Arabah is such as to preclude the possibility of the Jordan's ever having, in the present state of the surface and level of the ground in those regions, flowed through it to the Red Sea, since it is in one place elevated above the level both of the Gulf of 'Akabah and the Dead Sea, and is throughout on a higher level than the latter body of water. Even without this knowledge, the recently-ascertained fact of the Dead Sea being so considerably depressed *below* the Mediterranean, (p. 14,) while the surface of the Red Sea has long since been known to be several feet *above* the same level,† would have rendered the hypothesis alluded to extremely improbable, since it could only have been maintained by the supposition of the catastrophe which destroyed the cities of the plain having been attended by an alteration in the relative levels of nearly the whole country very considerably greater than is warranted by even the most tremendous convulsions of the earth's surface which are on record. Since the acquisition of this information the hypothesis referred to has, therefore, been abandoned; nor was any hypothesis ever more needlessly framed, for there is nothing in any passage of the Bible which at all warrants the idea of the Dead Sea having had no existence previously to the destruction of Sodom, although it is by no means improbable that that catastrophe produced considerable changes in the district. We have already stated (p. 14) the opinion which we entertain on the subject, and have only recurred to it here on account of the connexion it has so long had with the region to which we have referred—viz., that of the Mountains of Seir and the Wadí-el-'Arabah, a connexion so generally acknowledged, and held in common with so many erroneous ideas as to that district, that we should not have appeared justified in passing over it while placing before our readers more correct information upon those countries.

For this information we are entirely indebted to the Count de Berton, and to Dr. Robinson and his fellow-traveller; the former of these gentlemen being the only European who has in modern times traversed the whole extent of the Wadí-el-'Arabah from north to south. The route taken by each of them was southward from Hebron, and, in accompanying them in this direction, we cannot refrain from quoting a brief remark of the Count de Bertou's, in reference to the impressions produced by the aspect of the country immediately before reaching the southern extremity of the Dead Sea. He observes that he had 'hitherto seen nothing to compare with the mountains of Zo'arah and Esdûm. Here is desolation on the grandest scale, and beyond what the imagination of man could conceive: it must be seen,—to describe it is impossible. In this striking and solemn waste,

* *Travels in Syria.*

† The French engineers, during the expedition to Egypt in 1798, ascertained the Red Sea, at Suez, to be at high water thirty feet, and at low water twenty-six and a half feet higher than the level of the Mediterranean at Alexandria;

the level of the waters at the head of the Gulf of 'Akabah cannot differ materially from that at the head of the Gulf of Suez, so that they must also be elevated above the Mediterranean.

where nature is alike destitute of vegetation and inhabitants, man appears but an atom;—all around is enveloped in the silence of death,—not a bird, not even an insect, is seen! The regular step of our camels returned a dull sound, as if the earth were hollowed beneath their feet; the monotonous chant of the camel driver accompanied at times the step of this inhabitant of the desert, but was suddenly stopped, as if he feared to awaken nature. . . . Everything seemed to combine to make the landscape a scene awfully sublime.*

Passing through the Plain of El Ghor, the party entered the channel of Wadī 'Arabah, 'which,' continues the Count, 'had at first the appearance of the bed of a great river, and, if its slope were not visible *towards* the Dead Sea, one would exclaim on seeing it, 'This is really the bed of the Jordan;' it is, however, the bed of a torrent which *flows in an opposite direction,—viz., from south to north*, and falls into El Ghor. At present (April) here is no water; its breadth, which is from 250 to 300 yards, is filled with tamarisks; it extends in a S.S.W. direction, and is bounded by almost vertical banks of grey freestone, about 150 feet in height.' This applies to the *lower* channel which carries off the waters of the Wadī-el-'Arabah, and which is distinguished by Dr. Robinson, who states its breadth at its northern end to be equal to half a mile, by the name of Wadī Jīb. It begins to the south of Mount Hor, and exhibits traces of an immense volume of water which, in the rainy season, flows down in a winding course through the midst of El 'Arabah, draining off all its waters *northwards* to the Dead Sea. The waters of Wadī Jerafeh, in the desert further to the west, also flow northward into El 'Arabah and through the same channel.† As the traveller advances southward, the Wadī (or lower channel) becomes wider, assuming the aspect of a desert, and seeming to ascend; the hills on each side decrease in height and soon disappear entirely on the left; until after passing Aīn-el-Ghamar (lat. 30° 29'), a spring of bad water, the Wadī is gradually lost in the slightly undulating plain which extends towards the mountains in the east. The Wadī-el-'Arabah (using that term for the future in its most extensive sense, as denoting the whole breadth of the wide valley which extends between the cliffs at the south end of the Dead Sea and the Gulf of 'Akabah), attains its highest point, or summit level, about lat. 30° 15', near where it is joined by Wadī Tahl, so that a line there drawn across it marks the line of separation between the waters which flow to the Dead Sea and those discharged into the Red Sea. From thence the Wadī again slopes *southward* towards the Gulf of 'Akabah, and so manifest is this line of division between the waters, that M. de Berton observes: 'It is impossible to mistake the two slopes,—one to the north, the other to the south.'

The general level of the deserts to the west of the Wadī-el-'Arabah, and extending from the south of Palestine towards the Peninsula of Sinai (of which Dr. Robinson has furnished us for the first time with the means of attempting even a tolerable representation), is much higher than that of the Wadī itself. This was remarked by Burckhardt, and also by Dr. Robinson, who, travelling north-westward from 'Akabah, after crossing the valley and reaching the summit of the western mountains, found himself upon the great plateau of the desert, and higher than the mountain-peaks which he had seen from below, and through which he had just ascended: he estimates its elevation at from 1200 to 1500 feet above the sea. Burckhardt, however, thought that the level of this western desert was 1000 feet below that of the deserts to the east of Wadī 'Arabah; so that the latter must be elevated nearly 2500 feet above the Mediterranean. From this great elevation of the plains to the east and west above the Wadī-el-'Arabah, it results that the height of the mountains by which that valley is bounded appears much less when viewed from them than when seen from the valley itself. The only estimate which we have seen of their height is that of M. de Bertou, who says that Mount Hor, the highest summit among the range of Jebel Shera, on the east side of the valley, 'rises 1500 feet above the level on which it is placed.'‡ The hills on the west side of the valley are not above half as high as those on the east. The western mountains may be regarded as continued southward into the Peninsula of Sinai, in the central summit of which they rise to a far greater elevation; these have passed under our notice in a preceding Memoir.

We may observe, in conclusion, that the line of coast of the Red Sea and its Gulfs is copied from the beautiful survey recently completed by the officers in the service of the East India Company, which has for the first time enabled us to delineate correctly the shores of these interesting regions.

* *Journal of Royal Geographical Society*, vol. ix., p. 280.

† *Ibid.*, p. 305.

‡ *Ibid.*, p. 283.



INDEX TO THE MAPS.

The Latitude is throughout North of the Equator, and the Longitude East of the Meridian of Greenwich.

Name of Place.	Latitude.	Longitude.	No. of Map.	Name of Place.	Latitude.	Longitude.	No. of Map.
Abana, River, <i>Nahr Seybarany?</i>	33.27	35.43	VI.	Arad, <i>Tel Arad</i>	30.51	35. 4	III.
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Adullam	31.42	35. 0	IV.	Ashdodth pishgah	31.48	35.41	VI.
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Ænon	32.29	35.35	VIII.	Asia (Proper)	33.30	27.57	X.
<i>Agri-dag'i</i> , Mount Ararat	39.42	44.18	I.	Asshur, or Assyria	36.23	43. 8	I.
Ahlab	33.18	35.22	IV.	Assos, <i>Berian</i>	39.30	25.18	X.
Ai, Aiath, or Hai	32. 1	35.20	IV.	<i>Assuan</i> , Syene	24. 6	32.55	XII.
<i>Aia-soluk</i> , Ephesus	37.55	27.20	X.	Athens	37.58	23.43	X.
Aijalon, or Ajalon, <i>Yalon</i>	31.55	35. 0	IV.	Atroth-shophan, or Zaphon	32.23	35.41	IV.
Ain, or Ashan	31.27	34.42	IV.	Attalia	36.52	30.45	X.
<i>Ain-el-Hafireh</i> , Kadesh-barnea	30.41	35.10	III.	Ava, or Ivah, <i>Hawaz</i>	31.20	48.52	VII.
<i>Ain-el-Tin</i> , Capernaum	32.52	35.32	XI.	Aven, On, or Beth-shemesh, (Heliopolis,) <i>Matarieh</i>	30.10	31.23	III.
<i>Ain Hazier</i> , Jazer	32. 4	35.49	XL	Avims, Avites, or Hivites	32.18	35.19	II.
<i>Ain Jiddi</i> , En-gedi	31.22	35.15	XI.	<i>Ayra</i> , Aroer	31.58	35.50	IV.
<i>Ajerud</i> , Etham	30. 6	32.23	III.	Azekah	31.45	34.59	VI.
<i>Ajlán</i> , Eglon	31.39	34.57	XI.	Azem, or Azmon	30.50	34.25	IV.
<i>Akabah</i> , Elath	29.23	35. 6	XII.	Azmon, or Azem	30.50	34.25	IV.
<i>Ak-hisar</i> , Thyatira	38.54	27.55	X.	Azzah, or Gaza	31.27	34.26	II.
<i>Akir</i> , Ekron	31.50	34.52	IV.	Baalah, or Kirjath-jearim	31.49	35. 2	IV.
<i>Akka</i> , Aecho	32.56	35. 4	XI.	Baalath, (Heliopolis,) <i>Bal'bek</i>	33.58	36. 2	V. VIII.
Akrabbim, Ascent of, or Maaleh-akrabbim	30.58	35.50	IV.	Baal-hermon, Monnt Hermon, or Senir	33.27	35.49	VI.
Alemeth, or Almon	31.52	35.23	VI.	Baal-meon, or Beth-meon, <i>Myán</i>	31.49	35.55	IV.
<i>Aleppo</i> , or Haleb, Helbon	36.12	37.12	V.	Baal-shalisha, or Beth-shalisha	32.15	35. 7	IV.
Alexandria	31.12	29.55	X.	Babel, or Babylon, <i>Birs-Nimrud</i>	32.22	44.26	I.
<i>Al-jezireh</i> , Mesopotamia	37. 5	38.55	I.	Babylon, <i>Birs-Nimrud</i> , <i>Mujelibah</i> , <i>Amran</i> , <i>Kasr</i> , &c.	32.27	44.29	VII.
<i>Allah-shehr</i> , Philadelphia	38.22	28.30	X.	Babylon, <i>Birs-Nimrud</i> , <i>Mujelibah</i> , <i>Amran</i> , <i>Kasr</i> , &c.	32.27	44.29	VII.
Almon, or Alemeth	30.58	35.23	VI.	<i>Baffo</i> , Paphos	34.46	32.25	X.
Almon-diblathaim, Beth-diblathaim, or Diblath	31.39	35.50	III.	<i>Bahr-el-Hülé</i> , Waters of Merom	33. 5	35.37	XI.
Alush	29. 0	33.20	III.	<i>Bahr-el-Lüt</i> , or Dead Sea, Salt or East Sea	31.30	35.25	XI.
Amalekites	{ 30.50 ... 34.55 } { 28.50 ... 33.42 }	II.	III.	<i>Bahr-el-Tabarich</i> , Sea of Tiberias, &c.	32.50	35.35	XI.
Amman, Rabbath-Ammon	31.58	36. 2	XI.	Bahrim	31.48	35.15	VI.
Ammonites	31.58	36. 2	IV.	<i>Bal'bek</i> , Baalath	33.58	36. 2	XI.
Amorites	{ 31.30 ... 35.15 } { 31.51 ... 35.54 }	II.	III.	<i>Banias</i> , Dan, or Laish, &c.	33. 9	35.45	XI.
Amphipolis, <i>Emboli</i>	40.52	23.52	X.	Bashan, (Batanea)	32.55	36. 0	IV.
Anathoth, <i>Anatath</i>	31.49	35.12	VI.	Beer, or Beeroth, <i>Bir</i>	31.52	35.16	IV.
Anem, or En-gannim	32.29	35.18	VI.	Beer-sheba, or Sheba, <i>Bir-es-seba'</i>	31.14	34.36	II.
Aner, <i>Kannir</i>	32.26	35. 3	IV.	Beeshterah, or Ashtarothe	32.47	36.14	IV.
Anim	31.19	35. 1	IV.	<i>Beit-al-Moie</i> , (Daphnæ,) Riblah	36.10	36. 5	V.
Antioch, (in Pisidia,) <i>Yalobach</i>	38.18	31.22	X.	<i>Beit-el-lahm</i> , Bethlehem	31.42	35.12	XI.
Antioch, (in Syria,) <i>Antakia</i>	36.13	36. 8	X.	<i>Beit-in</i> , Bethel	31.59	35.17	XI.
Antipatris	32.14	34.58	VIII.	<i>Beit-sida</i> , Bethsaida	32.49	35.30	VIII.
Antonia, Castle of	31.47	35.11	IX.	<i>Beit-ur</i> , Beth-horon	31.57	35. 7	XI.
Aphek	32.35	35.17	IV.	Bela, or Zoar	31.18	35.26	IV.
Aphek, or Aphekah	31.45	35. 5	IV.	Beon, Baal-meon, or Beth-baal-meon, <i>Myán</i>	31.49	35.55	IV.
Aphik, <i>Kal'al-el-Shakiff</i>	33.21	35.35	IV.				
Apollonias, <i>Arsuf</i>	32.19	34.52	VIII.				
Appii Forum	41.29	13. 2	X.				
Ar, Rabbath-moab, or Kir-hareseth, <i>Rabba</i>	31.21	35.47	III.				
Arabah, or Beth-arabah	31.49	35.57	VI.				

Name of Place.	Latitude.	Longitude.	No. of Map.	Name of Place.	Latitude.	Longitude.	No. of Map.
Eschol, Brook or Valley of . . .	31.45	35. 5	III.	Hara, <i>Tárom?</i>	36.58	48.45	VII.
Eshtaol	31.48	34.54	IV.	Hara, <i>Zarnah?</i>	33.52	46. 8	VII.
Eshtemoa, Eshtemoah, or Eshtemoh . . .	31.21	35. 0	IV.	Haran, or Charran, <i>Harrán</i> . . .	36.46	39.10	I.
<i>Eskí-hísar</i> , Laodicea	37.55	29.10	X.	Harosheth	33. 3	35.35	IV.
Etam	31.39	35.13	IV.	Hauran, (Auranitis,) <i>Hauran</i> . .	33. 0	36.20	VI.
Etham, <i>Ajerúd</i>	30. 6	32.23	III.	Havilah, (of Gen. 10. 7) ? . . .	41. 0	42.30	I.
Etham, or Shur, Wilderness of,— <i>El</i> <i>Atha</i>	29.45	32.50	III.	Havilah, (do.) ?	30. 0	46.30	I.
Ether, Etam?	31.23	34.39	IV.	Havilah, (of 1 Sam. 15. 7) . . .	30.55	34.30	V.
Ethiopia, or Cush, (Gen. 2. 13.) . . .	31. 0	47.30	I.	Havoth-jair	32.45	35.50	VI.
Euphrates, River, <i>Frat</i>	33. 0	44. 0	I.VII.	<i>Hawáz</i> , Ava, or Ivah	31.20	48.52	VII.
Ezion-gaber, or Ezion-geber	29.30	35. 5	III.	Hazar-addar, or Adar	30.43	34.44	IV.
Fair Havens, (Kalos Limenas)	34.57	24.50	X.	Hazar-shual	31. 8	34.26	IV.
Franks, Mount of the, Beth-haceerem . .	31.38	35.20	XI.	HazerOTH	29.43	34.50	III.
<i>Frat</i> , River, Euphrates	33. 0	44. 0	VII.	Hazezon-tamar, or En-gedi, <i>Ain Jiddi</i>	31.22	35.15	II.
Gaba, or Geba	31.54	35.13	IV.	Hazor, <i>'Azúr</i>	33.10	35.37	IV.
Gadarenes, (Gadara,) <i>Om-keis</i>	32.41	35.44	VIII.	Hebron, or Abdon	33.16	35.29	IV.
Galatia	39.56	32.50	X.	Hebron, Kirjath-arba, or Mamre, <i>El</i> <i>Khalil</i>	31.32	34.57	IV.
Galeed, Jegar-sahadutha, or Mizpah . .	32.33	36. 9	II.	Helbon, (Chalybon, or Geræa,) <i>Aleppo</i> . or <i>Haleb</i>	36.12	37.12	V.
Galilee	32.46	35.17	VIII.	Helkath	33. 4	35.12	IV.
Galilee of the Gentiles, or Upper Galilee	33.10	35.30	VIII.	Hepher	31.30	34.51	VI.
Galilee, Sea of, &c.	32.50	35.35	VIII.	<i>Hercibe</i> , Rehob	33.21	35.43	XI.
Gareb, Hill	31.47	35.10	IX.	Hermion, Mount, <i>Jebel Es-sheikh</i> . .	33.27	35.49	IV.
Gath	31.44	34.47	IV.	Heshbon, <i>Heshbân</i>	31.51	35.54	IV.
Gath-hepher, or Gittah-hepher	32.46	35.18	IV.	<i>Hibl</i> , Abel-beth-maachah, &c. . . .	33.17	35.39	XI.
Gath-rimmon	32.26	35. 6	VI.	Hiddekel, River, <i>Tigris</i>	38.28	39.50	I.
Gath-rimmon	31.48	34.50	VI.	Hierapolis	38. 0	29. 8	X.
Gaza	31.27	34.26	IV.	Hilen, or Holon	31.23	35. 0	VI.
Geba, or Gaba	31.54	35.13	IV.	Hinnon, Valley of the Son of . . .	31.46	35.11	IX.
Gebal, (Byblus,) <i>Gebail</i> , or <i>Jubcíl</i> . . .	34. 6	35.36	V.	Hittites	31.32	34.57	II.
<i>Gebby</i> , Emmaus	31.52	35. 7	XI.	Hivites, or Avims	32.18	35.19	II.
GederOTH, or GederOTHaim	31.46	34.56	VI.	Hobah, or Zobah?	33.44	35.18	II.
Gennesaret, or Gennesareth, Lake of, &c.	32.50	35.35	VIII.	Holon, or Hilen	31.23	35. 0	VI.
Gerar	31.14	34.29	II.	<i>Holwán</i> , Halah	34.41	46. 6	VII.
Gergesenes, (Gergesa)	32.43	35.33	VIII.	Hor, Mount	30.18	35.27	III.
Gerizim, Mount	32.17	35.13	IV.	Horeb	28.38	33.40	III.
Geshur	33. 6	35.42	IV.	Horites	30.40	35.30	II.
Geshurites	33. 6	35.42	IV.	Hornah, or Zephath, <i>Sufáh</i> . . .	30.47	35. 9	IV.
Gethsemane	31.47	35.11	IX.	Hukkok	32.56	35.19	IV.
Gezer, (Gazara)	31.53	35. 2	IV.	Ibleam, or Bileam	32.34	35.13	IV.
Gibbethon	31.47	34.51	VI.	Iconium, <i>Koniye</i>	37.51	32.40	X.
Gibeah, or Gibeath, <i>Jeba'</i>	31.50	35.12	IV.	Idumea	31.20	35. 0	VIII.
Gibeon, <i>Jib</i>	31.57	35.14	IV.	Ijon	32.50	35.29	VI.
Giblites	34. 6	35.36	V.	Illyricum	42.30	20. 0	X.
Gilon, River, <i>Aras?</i>	39.47	41.20	I.	<i>Irák</i> , or <i>Irká</i> , Erech	31.22	45.50	VII.
Gihon, Pool of	31.47	35.11	IX.	<i>Irák-Ajemi</i> , Media Magna	34.46	48.33	VII.
Gihon, Valley of	31.47	35.11	IX.	<i>Irák-Arabi</i> , Chaldaea	32.27	44.29	VII.
Gilboa, Mount, <i>Jebel Jilbo</i>	32.40	35.30	IV.	Ir-shemesh	31.35	34.11	IV.
Gilead, Mount	32.25	36. 5	II.	Ish-tob, or Land of Tob	32.55	36.20	V.
Gilead, or Mizpeh, Land of	32.14	35.58	IV.	Italy	41.53	12.27	X.
Gilgal, near <i>Riebah</i>	31.53	35.30	IV.	Iturea, <i>Jedúr</i>	33.10	36. 5	VIII.
Giloh	31.23	34.58	VI.	Iva, or Ava, (Aginis,) <i>Hawáz</i> . .	31.20	48.52	VII.
Gingashites	32.43	35.38	II.	Jaazer, or Jazer, <i>Ain Hazier</i> . . .	32. 4	35.49	IV.
Gittah-hepher, or Gath-hepher	32.46	35.18	VI.	Jabbok, Brook, <i>Wadí Zerka</i> . . .	32. 1	36.25	II.
Goth	31.47	35.10	IX.	Jabesh-gilead	32.31	35.39	IV.
Golan	32.58	35.46	IV.	Jabneh, or Jammia, <i>Yebna</i> . . .	31.52	34.15	IV.
Goshen	31.19	34.59	VI.	Jacob's Well	32.18	35.20	VIII.
Goshen, or Rameses, Land of	30.30	32. 0	III.	<i>Jaffa</i> , Japho, or Joppa	32. 4	34.45	XI.
Gozan, Riv., <i>Kizil 'Uzen</i> , or <i>Sefid Rúd?</i>	35.45	36.41	VII.	Jagur	31.11	35. 8	VI.
Gozo, Isle of Claudia	31.50	24. 3	X.	Jahaz, Jahaza, or Jahzah	31.42	35.57	IV.
Great Sea, (Mare Internum,) <i>Mediterranean</i>	34. 0	30. 0	X.	Jammia, or Jabneh	31.52	34.45	VI.
Greece	37.53	23.43	X.	Janoah, or Janohah	32.16	35.30	IV.
<i>Grennah</i> , Cyrene	32.50	21.49	X.	Japho, or Joppa, <i>Jaffa</i>	32. 4	34.45	IV.
Habor, <i>Abhar?</i>	36.22	49. 2	VII.	Jarmuth	31.42	35. 2	IV.
Hadad-rimmon, (Maximianopolis) . . .	32.31	35.12	VI.	Jarmuth, Ramoth, or Remeth . . .	32.29	35.13	IV.
Hadid, (Adida)	31.54	35. 0	VI.	Jattir	31.26	34.49	IV.
Hai, Ai, or Aiath	32. 1	35.20	II.	Javan, (Ionia)	37.30	27.18	I.
Halah, (Chala,) <i>Holwán</i>	34.31	46. 6	VII.	Jazer, or Jaazer	32. 4	35.49	IV.
Halak, Mount	31. 8	35. 0	IV.	Jazer, Land of	32. 4	35.49	IV.
<i>Haleb</i> , or <i>Aleppo</i> , Helbon	36.12	37.12	V.	<i>Jeba'</i> , Gibeah	31.50	35.12	IV.
Ilali	33. 0	35.12	IV.	<i>Jebel Attarús</i> , Mount Nebo	31.43	35.47	XI.
<i>Hamadán</i> , Achmetha	34.46	48.33	VII.	<i>Jebel Es-sheikh</i> , Mount Hermon . .	33.27	35.49	XI.
Hamath, (Epiphania,) <i>Hamah</i>	35. 3	36.52	V.	<i>Jebel Jilbo</i> , Mount Gilboa	32.40	35.30	XI.
Hamathlites	35. 3	36.52	II.	<i>Jebel Libnan</i> , &c., Mountains of Lebanon	34. 6	35.52	XI.
Hamath-zobah	34.30	37.30	V.	<i>Jebel Serbal</i> , Mount Sinai? . . .	28.38	33.40	XII.
Hammath, Hammon, or Hammoth-dor .	33. 6	35.35	VI.	<i>Jebel Shera</i> , Mount Seir	30.18	35.27	XII.
Hanes, Tahapanes, Tahpanhes, or Tehaphnehes, (Daphnæ Pelu- sias,) <i>Sufnás</i>	30.51	32.13	III.	<i>Jebel Táur</i> , Mount Tabor	32.42	35.24	XI.
				Jebusi, or Jerusalem, <i>El Kods</i> . . .	31.47	35.11	III.
				Jebsites	31.47	35.11	II.
				<i>Jedúr</i> , Iturea	33.10	36. 5	XI.
				Jegar-sahadutha	32.33	36. 9	II.

Name of Place.	Latitude.	Longitude.	No. of Map.	Name of Place.	Latitude.	Longitude.	No. of Map.
Jehoshaphat, Valley of	31.47	35.12	IX.	Lîbya (Proper)	31. 0	21. 0	X.
Jenin, En-gannim	32.29	35.18	XI.	Lod	31.56	34.57	VI.
Jerahmeelites	30.57	34.40	IV.	Lo-debar, or Delîr	32.27	36. 9	VI.
Jericho	31.55	35.26	IV.	Lud, (Lydia)	38.30	27.57	I.
Jerusalem, (Hierosolyma, Cadytis,) <i>El Kods</i>	31.47	35.11	IV.	Lûd, (Lydda)	31.56	34.57	XI.
Jeshanah	32. 2	35.23	VI.	Luxor, Karnak, &c., No. or No-Ammon	25.42	33.40	XII.
Jeshimon, or Beth-jesimoth	31.50	35.35	IV.	Luz, or Beth-el	31.59	35.17	II.
Jezreel, (Esdraelon,) <i>Zerahein</i>	32.33	35.19	IV.	Lycæonia	37.51	32.40	X.
Jezreel, Valley of, (Plain of Esdraelon,) <i>Marj Ibn 'Amer</i>	32.36	35.15	VIII.	Lycia	36.18	30. 0	X.
Jib, Gibeon	31.57	35.14	IV.	Lydda, (Diospolis,) <i>Lûd</i>	31.56	34.57	VIII.
Jogbehah	32. 9	36. 1	IV.	Lydia	33.30	27.57	X.
Jokmeam, or Kibzaim	32.12	35.15	IV.	Lystra, <i>Bîn-bîr-kilisâ</i>	37.24	33.20	X.
Jokneam of Carmel	32.41	35. 6	IV.	Maachathites	33.17	35.39	IV.
Joktheel, or Selah, (Petra,) <i>Wadi Mûsa</i>	30.19	35.31	V.	Maaleh-akrabbim	30.58	35.50	IV.
Joppa, or Japho, <i>Jaffa</i>	32. 4	34.45	VIII.	Macedonia	40.40	22.56	X.
Jordan, Plain of, <i>El Ghor</i>	31.50	35.35	II.	Medeba, Medeba	31.48	35.58	XI.
Jordan, River, <i>Sheriat-el-Kebir</i>	33.12	35.46	II.	Mahanaim	32.23	35.53	II.
<i>Jarák, River, River Pison?</i>	40.20	41. 0	I.	Makdedah	31.44	35. 0	IV.
<i>Jubcûl, or Gebail, Gebal</i>	34. 6	35.36	XI.	Malta, Island of Melita	35.53	14.25	X.
Judæa	31.47	35.11	VIII.	Mamre, or Hebron	31.32	34.57	II.
Judæa, Wilderness of	31.35	35.15	VIII.	Maon	31.24	35. 3	IV.
Judah, Mountains of	31.30	35. 0	VI.	Maon, Wilderness of	31.24	35. 3	IV.
Juttah, <i>Futta</i>	31.26	35. 0	IV.	Marah, <i>Bîr Howara</i>	29.28	32.54	III.
Kadesh-barnea, or Kadesh, <i>Ain-el-Hafîreh</i>	30.41	35.10	III.	Mareshah, (Marissa)	31.40	34.46	VI.
<i>Kaisariyeh, Cæsarea</i>	32.32	34.54	XI.	<i>Marj Ibn 'Amer, Valley of Jezreel</i>	32.36	35.15	VIII.
<i>Kal'at-el-Shakîff, Aphik</i>	33.21	35.35	XI.	Mashal, or Misheal	32.49	35. 5	IV.
<i>Kana, Cana</i>	32.45	35.21	XI.	<i>Matariéh, On, Aven, &c.</i>	30.10	31.23	XII.
<i>Kannir, Aner</i>	32.28	35. 3	XI.	Medeba, <i>Medeba</i>	31.48	35.58	IV.
Kanah, River, <i>Nahr-el-Kasab</i>	32.27	35. 8	IV.	Media (Magna), <i>Irâk-Ajemi</i>	31.46	48.33	VII.
<i>Kanneytra, Kenath-nobah</i>	33. 7	35.52	XI.	<i>Mediterranean, Great Sea</i>	34. 0	30. 0	X.
<i>Karn-sû, West branch of Euphrates</i>	40. 7	41.22	I.	Megiddo	32.32	35.14	IV.
<i>Karmel, Carmel</i>	31.26	35. 1	XI.	Melita, Island of, <i>Malta</i>	35.53	14.25	X.
<i>Karnak, Luxor, &c., No-Ammon, or No</i>	25.43	32.40	XII.	Memphis, or Noph, <i>Mit-raheny</i>	29.52	31.19	III.
Kartan, or Kirjathaim	32.56	35.31	IV.	Mephaath	31.45	35.56	VI.
Kedemoth	31.35	36. 0	IV.	Merom, Waters of, (L. Semechonitis,) <i>Bahr-el-Hûle</i>	33. 5	35.37	IV.
Kedesh, or Kedesh-naphtali	33. 4	35.30	IV.	Meroz, <i>Mezra</i>	32.39	35.19	VI.
Keilah	31.35	34.50	IV.	Mesopotamia, <i>Al-jeziréh</i>	37. 5	38.55	VII.
Kenath-nobah, (Canatha,) <i>Kanneytra</i>	33. 7	35.52	IV.	<i>Mezareib, Ashtaroth</i>	32.47	36.14	XI.
Kenites	30.45	31.30	IV.	<i>Mezra, Meroz</i>	32.39	35.19	VI.
<i>Kenkries, Cenchrea</i>	37.54	23. 0	X.	Michmash, <i>Mukhmâs</i>	31.55	35.14	IV.
<i>Kerkisiyeh, Carehemish</i>	35.15	40.16	VII.	Michmethah	32.25	35. 3	IV.
<i>Khan Job Yâsuf, Dothan</i>	32.56	35.33	XI.	Middin	31.42	35.27	III.
<i>Khâbûr, River,—River of Chebar</i>	37. 3	39.58	VII.	Midianites, (by Dead Sea)	31.10	36.15	III.
<i>Khio, Chios</i>	38.20	26. 9	X.	Midianites, (by Red Sea)	28.30	34.56	III.
<i>Khonâs, Colosse</i>	37.51	29.33	X.	Migdol, Jerem. 44. 1. (Magdolos)	30.51	32.26	III.
<i>Khuzistân, Cush, or Cuthah</i>	31.57	48.26	VII.	Miletus	37.30	27.18	X.
Kibroth-hattaaveh	29.18	34.40	III.	Minni, (Armenia Minor)	38.30	37. 0	VII.
Kibzaim, or Jokneam	32.12	35.15	IV.	Minnith	31.55	35.55	VI.
Kidron, or Cedron, Brook	31.48	35.12	VIII.	Mishal, or Misheal	32.49	35. 5	IV.
Kir, (Assyria Proper,) <i>Kurdistân</i>	36.23	43. 8	VII.	<i>Mit-raheny, Memphis</i>	29.52	31.19	XII.
Kir-haresb, Kir-hareseth, or Itabbathmoah, <i>Rabba</i>	31.24	35.47	VI.	Mitylene, <i>Mytilini</i>	39. 6	26.30	X.
Kiriathaim, or Kirjathaim	31.48	35.48	IV.	Mizpeh	31.48	35. 5	IV.
Kirjathaim, or Kartan	32.56	35.31	IV.	Mizpeh (of Gilead)	32.33	36. 9	IV.
Kirjath-arba, or Hebron	31.32	34.57	IV.	Mizpeh, or Gilead, Land of	32.14	35.58	IV.
Kirjath-baal, Kirjath-jearim, or Baalah	31.49	35. 2	IV.	Moab	31.24	35.47	III.
Kirjath-sanneh, Kirjath-sephir, or Delîr	31.26	34.52	IV.	Moab, Plains of, <i>El Ghor</i>	31.50	35.36	III.
Kishon, Brook	32.43	35.23	IV.	Moladah	31. 2	34.19	IV.
Kitron, (Sepphoris?) <i>Safureh</i>	32.46	35.17	VI.	Moreh, Vale of	32.18	35.20	II.
Kittim, (Cyprus)	35.11	34. 0	I.	Moriah, Land of	31.48	35.11	II.
<i>Kizil 'Uzen, River Gozan?</i>	35.45	36.41	VII.	Moriah, Mount	31.47	35.11	IX.
<i>Koniye, Iconium</i>	37.51	32.40	X.	<i>Mujelliéh, &c., Babylon</i>	32.27	44.29	VII.
<i>Kos, Coos</i>	36.52	27.15	X.	<i>Mukhmâs, Michmash</i>	31.55	35.14	IV.
<i>Kuran, Riv., (Eukeus,) Riv. of Ulai</i>	32. 2	50.50	VII.	<i>Murâd Châi, East branch of Euphrates</i>	39.10	43.58	I.
<i>Kurdistân, Kir</i>	36.23	43. 8	VII.	Myra	36.18	30. 0	X.
Lachish	31.38	31.53	IV.	Mysia	39. 4	27.12	X.
Laish, Dan, &c., <i>Banias</i>	33. 9	35.45	II.	<i>Myân, Baal-meon, &c.</i>	31.49	35.55	XI.
Laodicea, <i>Eski-hisâr</i>	37.55	29.10	X.	<i>Nablûs, Shechem</i>	32.18	35.19	XI.
Lasea	34.59	24.19	X.	Naaran, or Naarath	32. 2	35.26	VI.
Lasha	33. 9	35.45	II.	Nahalal, Nahalial, or Nahalol	32.44	35.12	IV.
Lasharon, or Sharon	32.10	34.59	IV.	<i>Nahr-el-Ahsa, Brook Zered</i>	30.58	35.59	III.
Leban, Lebanon	32.10	35.20	XI.	<i>Nahr Barrada, River Pharpar?</i>	34.48	36. 7	XI.
Lebanon, Mts. of, <i>Jebel Libnan, &c.</i>	31.17	36. 0	II.	<i>Nahr-el-Kasab, River Kanah</i>	32.27	35. 8	XI.
Lebanon, Valley of, <i>El Bekâ'</i>	33.40	35.50	VI.	<i>Nahr Seybarany, River Abana?</i>	33.27	35.43	XI.
Lebanah, <i>Leban</i>	32.10	35.20	IV.	Nain	32.39	35.23	VIII.
Leshem, &c.	33. 9	35.45	IV.	Nazareth, <i>Nasarah</i>	32.43	35.18	VIII.
Libnah	31.43	34.56	IV.	Neapolis	40.58	24.26	X.
				Nebo, Mount, <i>Jebel Attarâs</i>	31.43	35.47	IV.
				<i>Nehemiah, Fountain of, En-rogel</i>	31.47	35.11	IX.
				Nicopolis	39. 2	20.45	X.
				<i>Nile, River,—Sihor (of Isai. 23. 3, and Jerem. 2. 18.)</i>	28.30	31. 0	XII.

Name of Place.	Latitude.	Longitude.	No. of Map.	Name of Place.	Latitude.	Longitude.	No. of Map.
Nimrah, or Beth-nimrah, <i>Nymrein</i>	31.53 ...	35.31 ...	VI.	<i>Richah</i> , Gilgal	31.53 ...	35.30 ...	XI.
Nineveh, <i>Nania</i>	36.23 ...	43. 8 ...	VII.	Rimmon, or Remmon-methoar	32.48 ...	35.19 ...	VI.
No, or No-Ammon, (Thebes,) <i>Karnak</i> , <i>Luvor</i> , &c.	25.42 ...	32.40 ...	XII.	Rithmah	30.35 ...	35. 0 ...	III.
Noph, or Memphis, <i>Mit-raheny</i>	29.52 ...	31.19 ...	III.	Rogelim	32. 1 ...	35.54 ...	IV.
<i>Nania</i> , Nineveh	36.23 ...	43. 8 ...	VII.	Rome	41.53 ...	12.27 ...	X.
<i>Nymrein</i> , Nimrah	31.53 ...	35.34 ...	XI.	<i>Ruad</i> , Island of, Arvad	34.50 ...	35.48 ...	V.
Oboth	30.20 ...	35.37 ...	III.	<i>Sa-el-Hajar</i> , (Suis,) Sin?	30.57 ...	30.52 ...	XII.
Olives, Mount of, or Olivet	31.47 ...	35.12 ...	IX.	<i>Safnas</i> , Hanes	30.54 ...	32.13 ...	III.
<i>Om-keis</i> , (Gadara)	32.41 ...	35.44 ...	XI.	<i>Saide</i> , Sidon	33.34 ...	35.21 ...	XI.
On, Aven, or Beth-shemesh	30.10 ...	31.23 ...	III.	Salamis, <i>Costanza</i>	35.11 ...	34. 0 ...	X.
Ono	31.55 ...	35. 2 ...	VI.	Salchah, or Saleah	32.11 ...	36.16 ...	IV.
Ophel	31.47 ...	35.11 ...	IX.	Salem, Jerusalem?	31.47 ...	35.11 ...	II.
Ophrah	31.59 ...	35.23 ...	IV.	Salim	32.28 ...	35.34 ...	VIII.
Ophrah	32.28 ...	35.29 ...	IV.	Salmone, Cape	35. 9 ...	26.20 ...	X.
Padan-aram, <i>Al-jezireh</i>	37. 5 ...	38.55 ...	I.	<i>Saloniki</i> , Thessalonica	40.40 ...	22.56 ...	X.
Pamphylia	36.55 ...	31. 0 ...	X.	Salt Sea, &c.	31.30 ...	35.25 ...	VI.
Paphos, <i>Baffo</i>	34.46 ...	32.25 ...	X.	Salt, Valley of, <i>El Ghor</i>	31. 5 ...	35.22 ...	IV.
Paran, or Sinai, Mount, <i>Jebel Serbal?</i>	28.38 ...	33.40 ...	III.	Samaria, (Sebaste,) <i>Sebaste</i>	32.21 ...	35.12 ...	VI.
Paran, Wilderness of, <i>El-Tyh</i>	30. 0 ...	34.30 ...	III.	Samos, <i>Samo</i>	37.45 ...	26.45 ...	X.
Paran, Station in the Wilderness of	30.10 ...	34.50 ...	III.	Samothracia, <i>Samothraki</i>	40.30 ...	25.35 ...	X.
Parthia	36.15 ...	54.26 ...	VII.	<i>Samuele</i> , Ramah	31.54 ...	35.11 ...	XI.
Patara	36.16 ...	29.11 ...	X.	<i>San</i> , (Tanis,) Zoan?	30.58 ...	31.55 ...	III.
Patmos, Island of, <i>Patino</i>	37.20 ...	26.33 ...	X.	Sardis, <i>Sart</i>	38.30 ...	27.57 ...	X.
Peniel, or Penuel	32.14 ...	35.50 ...	II.	Sarepta, or Zarephath, <i>Sarfand</i>	33.29 ...	35.20 ...	VIII.
Perga	36.55 ...	31. 0 ...	X.	Sarid	32.43 ...	35. 9 ...	VI.
Pergamos, <i>Bergamo</i>	39. 4 ...	27.12 ...	X.	Saron, or Sharon	32.10 ...	34.59 ...	VIII.
Perrizites	32.14 ...	35.20 ...	II.	<i>Sart</i> , Sardis	38.30 ...	27.57 ...	X.
Pharpar, River, <i>Nahr Barrada</i>	34.48 ...	36. 7 ...	VI.	<i>Sebaste</i> , Samaria	32.21 ...	35.12 ...	VIII.
<i>Phaz</i> , River, R. Pison?	42.10 ...	42. 0 ...	I.	<i>Seilam</i> , Shiloh	32. 8 ...	35.22 ...	IV.
Phenice, <i>Sphakia</i>	35.14 ...	24.13 ...	X.	Seir, Land of	31. 7 ...	35.35 ...	II.
Philadelphia, <i>Allah-shahr</i>	38.22 ...	28.30 ...	X.	Seir, Mount, <i>Jebel Shera</i>	30.18 ...	35.27 ...	III.
Philippi	41. 2 ...	24.20 ...	X.	Seirath	32.13 ...	35.22 ...	IV.
Philistines	31.33 ...	34.32 ...	IV.	Sela (of Moab, Isai. 16. 1), <i>Kerek</i>	31.18 ...	35.51 ...	VI.
Phœnice, or Phœnicia	33.34 ...	35.21 ...	VIII.	Selah, or Joktheel, (Petra)	30.19 ...	35.31 ...	V.
Phrygia	38. 2 ...	30.22 ...	X.	Seleucia, near <i>Suadeiah</i>	36. 7 ...	35.50 ...	X.
Pi-beseth, (Bubastis,) <i>Tel Basta</i>	30.34 ...	31.33 ...	III.	Senir, Shenir, or Hermon	33.27 ...	35.49 ...	VI.
Pi-hahiroth	29.58 ...	32.34 ...	III.	Sepharvaim	33. 8 ...	44. 0 ...	VII.
Pisgah, Mount	31.43 ...	35.47 ...	IV.	Shaalabbin, Shaalbin, or Shalim	31. 9 ...	35.40 ...	IV.
Pisidia	38.18 ...	31.22 ...	X.	Shalim, Land of	31. 9 ...	35.40 ...	VI.
Pison, River	{ 49.20 ... 41. 0 } { 42.10 ... 42. 0 }		I.	Shalisha, Land of	32.13 ...	35. 5 ...	VI.
Pithom	30.29 ...	32.18 ...	III.	Shamir, or Saphir	31.29 ...	34.46 ...	VI.
Plain, Sea of the, <i>Bahr Lút</i>	31.30 ...	35.25 ...	IV.	Sharon, or Lasharon	32.10 ...	34.59 ...	IV.
Pontus	40.35 ...	36. 0 ...	X.	Sharon, Vale of	32.12 ...	34.53 ...	IV.
Ptolemais, or Accho	32.56 ...	35. 4 ...	VIII.	Shaveh Kiriathaim	31.50 ...	35.55 ...	II.
Pnnon	29.57 ...	35.35 ...	III.	Sheba, or Beer-sheba	31.14 ...	36.36 ...	II.
Puteoli, <i>Puzzuoli</i>	40.50 ...	14. 8 ...	X.	Shebam, Shibmah, or Sibmah	31.50 ...	35.55 ...	VI.
Raamses, or Rameses	30. 8 ...	31.28 ...	III.	Shechem, or Sychar, (Neapolis,) <i>Nablús</i>	32.18 ...	35.19 ...	IV.
Rabbah, or Rabbath-ammon, (Phila- delphia,) <i>Amman</i>	31.58 ...	36. 2 ...	IV.	Shenir, Hermon, &c., Mount	33.27 ...	35.49 ...	VI.
Rabbath-moab, Ar, &c.	31.24 ...	35.47 ...	IV.	<i>Sheriat-el-Kebir</i> , River Jordan	33.12 ...	35.46 ...	XI.
Rachel's Tomb	31.43 ...	35.11 ...	II.	Shiloah, or Siloam, Pool of	31.47 ...	35.11 ...	IX.
Rahab, (the Delta)	30.34 ...	31.33 ...	III.	Shiloh, <i>Seilam</i>	32. 8 ...	35.22 ...	IV.
Rama, or Arimathæa, <i>Ramleh</i>	31.56 ...	34.54 ...	VIII.	Shimron, or Shimron-merom	32.50 ...	35.23 ...	IV.
Ramah, or Ramathaim-zophim, <i>Rama</i> , or <i>Samuele</i>	31.54 ...	35.11 ...	IV.	Shinar, Land of	32.22 ...	44.26 ...	I.
Ramath mizpeh, or Ramoth-gilead, <i>Ramja</i>	32.14 ...	35.58 ...	IV.	Shittim, or Abel-shittim	31.55 ...	35.39 ...	IV.
Ramath of the South	30.58 ...	34. 8 ...	IV.	Shochoh	31.44 ...	35. 3 ...	VI.
Rameses, or Raamses	30. 8 ...	31.28 ...	III.	Shunem	32.30 ...	35.15 ...	IV.
Rameses, or Goshen, Land of	30.30 ...	32. 0 ...	III.	Shur, or Etham, Wilderness of, <i>El- Atha</i>	29.45 ...	32.50 ...	III.
<i>Ramja</i> , Ramoth-gilead	32.14 ...	35.58 ...	XI.	Shur, Wilderness of	30.40 ...	33.30 ...	III.
<i>Ramleh</i> , Arimathæa	31.56 ...	34.54 ...	XI.	Shushan, (Susa,) <i>Susan</i>	32. 4 ...	49.55 ...	VII.
Ramoth, or Jarmuth	32.29 ...	35.13 ...	IV.	Sibmah, Shibmah, &c.	31.50 ...	35.55 ...	VI.
Ramoth-gilead, or Ramath-mizpeh, <i>Ramja</i>	32.14 ...	35.58 ...	IV.	Siddim, Vale of, <i>El Ghor</i>	31.10 ...	35.20 ...	II.
Red Sea, Station by the	29.15 ...	33. 0 ...	III.	Sidon, or Zidon, <i>Saide</i>	33.34 ...	35.21 ...	II.
Rehob, or Beth-rehob	33.21 ...	35.43 ...	IV.	Sihor, or River of Egypt, <i>Wadi Arish</i>	30.12 ...	33.22 ...	III.
Rehoboth	35.50 ...	43.16 ...	I.	Sihor (of Isai. 23. 3, and Jerem. 2. 18), <i>River Nile</i>	28.30 ...	31. 0 ...	III.
<i>Reggio</i> , Rhegium	38. 6 ...	15.40 ...	X.	Siloam, Siloah, or Shiloah, Pool of,— <i>Fountain of the Virgin</i> , or <i>Upper Pool of Siloam</i>	31.47 ... 35.11 ... { 30.57 ... 30.52 } { 31. 2 ... 32.32 }	IX. III.	
Reineth, or Jarmuth	32.29 ...	35.13 ...	IV.	Sin	29.10 ...	33.20 ...	III.
Remmon-methoar, or Rimmon	32.48 ...	35.19 ...	VI.	Sinai, Wilderness of	28.38 ...	33.40 ...	III.
Rephaim	32.47 ...	36.14 ...	II.	Sinai, Desert of	28.45 ...	34.50 ...	III.
Rephaim, Valley of	31.47 ...	35.11 ...	IX.	Sinites	34.27 ...	35.55 ...	II.
Replidim	28.55 ...	33.26 ...	III.	Sirion, or Hermon, Mount	33.27 ...	35.49 ...	VI.
<i>Resapha</i> , Rezep	35.34 ...	39. 0 ...	V.	Smyrna	38.26 ...	27. 7 ...	X.
Resen, (Larissa)	36.11 ...	43.15 ...	I.	Socoh	31.23 ...	34.50 ...	VI.
Rezep, <i>Resapha</i>	35.34 ...	39. 0 ...	V.	Sophr, or Shamir	31.29 ...	34.46 ...	VI.
Rhegium, <i>Reggio</i>	38. 6 ...	15.40 ...	X.	Sorek, River or Valley of, <i>Wadi Surár</i>	31.51 ...	35.10 ...	VI.
Rhodes	36.24 ...	28.12 ...	X.	Stream of the Brooks, <i>Wadi Beni Hammad</i>	31.55 ...	35.45 ...	VI.
Riblah, (Daphnæ,) <i>Beit-al-moie</i>	36.10 ...	36. 5 ...	V.	<i>Sphakia</i> , Phenice	35.14 ...	24.13 ...	X.
				<i>St. Mary</i> , Cape, Prom. of Trogyllium	37.40 ...	27. 0 ...	X.

Name of Place.	Latitude.	Longitude.	No. of Map.	Name of Place.	Latitude.	Longitude.	No. of Map.
<i>Snadeiah</i> , Seleucia	36. 7	35.50	X.	Ummah	33.12	35.21	IV.
Succoth	30. 7	31.50	III.	Ur of the Chaldees, (Edessa, or Cal- irhoe,) <i>'Urfâh</i>	37. 5	33.55	I.
Succoth	32.11	35.42	II.	Uzzen-sherah, or Timnath-serah	32. 8	35. 6	IV.
<i>Sufâh</i> , Zephath	30.47	35. 9	IV.	<i>Virgin, Fountain of the, Pool of</i> Siloam	31.47	35.11	IX.
<i>Sûr</i> , Tyre	33.17	35.13	XI.	<i>Wadî 'Arish</i> , River of Egypt	30.12	33.22	XII.
<i>Sûsan</i> , Shushian	32. 4	49.55	VII.	<i>Wadî Benî Hammad</i> , Stream of the Brooks	31.55	35.45	XI.
Sychar, Sychem, or Shechem	32.18	35.19	VIII.	<i>Wadî-el-'Arabah</i> , Desert of Zin	30.15	35.10	XII.
Syene, <i>Assûan</i>	24. 6	32.55	XII.	<i>Wadî Gaza</i> , Brook Besor	31.17	34.50	XI.
Syracuse	37. 5	15.17	X.	<i>Wadî Gharendel</i> , Elim	29.23	32.57	XII.
Syria-damascus	35.16	36.30	V.	<i>Wadî Modjeb</i> , River Arnon	31.11	36.10	XI.
Taanach	32.37	35.12	IV.	<i>Wadî Mûsa</i> , (Petra)	30.19	35.31	XII.
<i>Tabarich</i> , Tiberias	32.48	35.32	XI.	<i>Wadî Surâr</i> , River Sorek	31.51	35.10	XI.
Tabbath	32.21	35.34	VI.	<i>Wadî Zerka</i> , River Jabbok	32. 1	36.25	XI.
Taberah	28.57	34 14	III.	<i>Yalobâeh</i> , Antioch in Pisidia	36.18	31.22	X.
Tabor	32.40	35.22	VI.	<i>Yâlon</i> , Aijalon	31.55	35. 0	XI.
Tabor, Mount, <i>Jebel Tûr</i>	32.42	35.24	IV.	<i>Yebna</i> , Jannia or Jabneh	31.52	34.45	XI.
Tadmor in the Wilderness, (Palmyra,) <i>Tadmor</i>	34.24	38.20	V.	<i>Yuttah</i> , Juttah	31.26	35. 0	IV.
Tahapanes, Tahpanes, or Hanes	30.54	32.13	III.	Zalmonah	29.35	35.15	III.
Tappuah	32.20	35.32	IV.	Zamzummins, or Zuzims	32. 5	36. 0	II.
Tarsus, <i>Tarsûs</i>	37. 0	34.53	X.	Zaphon, or Atroth-shophan	32.23	35.41	VI.
<i>Tauk-i-Kesrah</i> , Calueh?	33. 7	44.35	VII.	Zared, or Zered, Brook or Valley of, <i>Nahr-el-Ahsa</i>	30.53	35.59	III.
Telkoa, or Tekoah, <i>Tekoa</i>	31.37	35.16	IV.	Zarephath, or Sarepta	33.29	35.20	VI.
<i>Tel Arad</i> , Arad	30.51	35. 4	IV.	<i>Zarnah</i> , Hara?	33.52	45. 8	VII.
Telaim, or Telem	31. 8	34.46	IV.	Zartanah, or Zererath	32.32	35.25	VI.
<i>Tel Arka</i> , (Arca,) Arkites	34.36	35.57	V.	Zarthan, Zereda, or Zeredathah	32.16	35.36	VI.
<i>Tel Nimrûd</i> , Accad	33.28	44.12	I.	Zemarites, (Ximyra)	34.49	35.55	II.
<i>Thebes</i> , Ruins of, No, or No-Ammon	25.42	32.40	XII.	Zephath, or Hornah, <i>Sufâh</i>	30.47	35. 9	III.
Thebez	32.24	35.24	VI.	<i>Zerahein</i> , Jezreel?	32.33	35.19	XI.
Thessalonica, <i>Saloniki</i>	40.49	22.56	X.	Zered, or Zared, Brook	30.58	35.59	III.
Thimnathah, or Timnath	31.53	34.56	IV.	Zereda, Zeredathah, or Zarthan	32.16	35.36	VI.
Three Taverns, (Tres Tabernæ)	41.39	12.49	X.	Zererath, or Zartanah	32.32	35.25	VI.
Thyatira, <i>Ak-hisâr</i>	36.51	27.55	X.	Zîb, Achzib	33. 2	35. 7	XI.
Tiberias, <i>Tabarich</i>	32.48	35.32	VIII.	Zîf, Ziph	31.27	35. 2	XI.
Tiberias, Sea of,—Lake of Gennesa- reth, &c., <i>Bahr-el-Tabarich</i>	32.50	35.35	VIII.	Ziklag	31.32	34.42	IV.
Tibbath, or Betah	34.37	37. 5	V.	Zin, Wilderness of, <i>Wadî-el-'Ara- bah</i>	30.15	35.10	III.
<i>Tigris</i> , River,—River Hiddekel	33.23	39.50	I.	Zion, Mount	31.47	35.11	IX.
Timnath, or Thimnathah	31.53	34.56	II.	Ziph	31.10	34.52	IV.
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<i>Tineh</i> , (Pelusium,) Sin?	31. 2	32.32	XII.	Ziph, Wilderness of	31.30	35 12	IV.
Tiplisah, (Thapsacus,) <i>El-Deir</i>	35.17	39.54	VII.	Zoan? (Tanis) <i>San</i>	30.58	31.55	III.
Tîrzah	32.22	35.22	VI.	Zoar, or Bela	31.18	35.26	IV.
Tob, Land of, or Ish-tob	32.55	36.20	VI.	Zobah, or Ilobah?	33.44	36.18	V.
<i>Tortûra</i> , Dor	32.39	34.56	XI.	Zorah, or Zoreah	31.50	34.57	IV.
Trachonitis, <i>El Ledju</i>	33. 0	36.30	VIII.	Zuph, Land of	31.52	35.10	VI.
Troas	39.45	26.11	X.	Zuzims, or Zamzummins	32. 5	36. 0	II.
Trogyllium, Promontory of, <i>Cape St. Mary</i>	37.40	27. 0	X.				
<i>Tûkrair</i> , Eltekeh	31.44	34.39	XI.				
Tyre, (Tyrus,) <i>Sûr</i>	33.17	35.13	VI.				
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